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ON THE GREEN TRAIL

CAMP AND OUTING ACTIVITIES

BY

F. H. CHELEY
AUTHOR OF "TOLD BY THE CAMP FIRE"

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Association Press
NEW YORK: 124 EAST 28TH STREET
LONDON: 47 PATERNOSTER ROW, E.C.
1915

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INTRODUCTION

Play forms a very large part in the social adjustment of boyhood. Play teaches a boy loyalty, team work, cooperation, the philosophy of sacrifice, humility, respect for the rights of others, promptness, self-mastery, subordination to leadership, courage, and many other virtues necessary to make him a useful and worthy member of society. Lessons learned on the campus prepare for the seriousness of the greater game of life itself; therefore the play life of a camp is most important and should be carefully directed.

Every camp director and leader is confronted with the task of keeping the life of the camp free from monotony and "grouchiness." This book is calculated to make the task lighter. It is crammed with suggestions so that no two days of the camping season need be alike. "Something doing" all the time is the best testimony a boy can give of a camp. He may only see the fun side of the doing, but the leader must always see the character-building value in every activity if the camp is to be a vital factor in making manhood.

Misdirected energy results in a misspent summer, and a weakened character. Harnessed energy brings joy of achievement, coöperation, opportunity, and a happy vacation. A boys' camp is no longer looked upon as a loafers' paradise or a school for rough-house. It is now regarded as an educational agency where, under the in-

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spiration of the greatest of teachers, nature, boys may learn the great lessons of life and its relationships.

This book may be heartily recommended for its practicability, its logical arrangement of games and activities and its freedom from everything that would suggest unnecessary danger.

H. W. GIBSON,
Boys' Work Secretary, Young Men's Christian Association, Mass. and R. I.

June 1, 1915.

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PREFACE

It has not been our aim to prepare a book on Camp technique, but rather to bring together from many sources all available material dealing entirely with activities that have a positive all-round character developing value.

The authors wish to make grateful acknowledgment to the many workers among boys who have contributed to this volume by word, paragraph, or suggestion. It would have been impossible to have done all the work necessary in preparing this volume if it had not been for the friendly and willing assistance given us.

Special acknowledgment is gladly made for the use of quotations from the following publications: Dan C. Beard's "The Outdoor Handy Book" and "The Boy Pioneers," Charles Scribner's Sons; Official Handbook of The Boy Scouts of America; Jessie H. Bancroft's "Games for the Playground and Gymnasium," Macmillan & Co.; A. M. Chesley's "Social Activities for Men and Boys," Association Press; Champlin's "Encyclopedia of Games and Sports," Henry Holt & Co.; "Outdoor Games," A. G. Spalding; Sir Baden Powell's "Scouting Games," A. Pearson & Co.; Ernest Seton Thompson's "The Birch-bark Roll of the Woodcraft Indians" and article from *Country Life in America,* Doubleday, Page & Co.; Report of the National Museum; Emmett D. Angell's "Play," Little, Brown & Co.; *Mind and Body;* and *The Scout.*

F. H. C.
G. C. B.

June 1, 1915.

After supper we got started
On a featur uv the camp
That desarves tew hev its rankin'
With the boat-ride an' the tramp;
Thet wuz when we got the Camp Fire
Fer tew burnin' warm an' light,
An' hatched up impromptoo programs
Fer tew make the evenin's bright.
Singin', speakin', tellin' stories,
Spinnin' yarns, an' stories read
Out uv books, made time fly swiftly,
Till 'twuz time tew git tew bed.
Thun we'd finish up our evenin'
By a gratitudeful prayer,
Givin' up our souls an' bodies
Tew a lovin' Father's care.
Ah! them days wuz days uv blessin'!
After hours uv climbs an' walks,
Comin' back around the Camp Fire
Fer the restful songs an' talks.
An' fin'ly, the peaceful sleepin',
Free from shut-in walls an' floors,
On our pine-bough-springy ground-beds
In God's healthful out-uv-doors!

W. M. VORIES,
Reuben Strawstack's Diary, Camp Tecumseh.

CAMP AND OUTING ACTIVITIES

CHAPTER I

GAMES AND ACTIVITIES AROUND THE CAMP FIRE

The merry camp fire, brightly glowing on "Mother Nature's Hearth," has always been the school of a boy's imagination. Perhaps it is because it speaks to the long ago in his make-up, or perhaps because his sturdy forefathers loved its hour of fellowship after strenuous days of work. At any rate, undoubtedly it is the real gateway to the inner heart of almost every healthy boy.

When the fire roars and crackles, then the fellows dance about it and yell the wild yells of the Indian, as they add log after log to the blaze until the pile is exhausted. Then when the flames die down and nothing remains but the heap of brightly glowing embers, they crowd close together, slip their arms about one another's shoulders, and sit and look into its mysterious ever-changing light, fascinated.

"In chariots of flame drawn by tiny spark steeds," or in swiftly curling wreaths of smoke, their thoughts are carried off into strange riots of fancy until every burn-

ing stump and dying ember is alive with sprightly imps and goblins. It has ever been the story hour, since the world began; the abiding place of fellowship and brotherhood. Campers, grown old, looking backward remember with remarkable distinctness even parts of camp fire conversation, and who shall ever undertake to estimate the number of changed lives that are at least an indirect result of the evening talks and fun about the camp fire?

In the Boys' Camp it is a well-established institution, and the events hereinafter stated are merely suggestions to help the Camp Leader, as he endeavors to keep the programs fresh and new and different, adding now and then a bit of originality or local color.

See that the fire is not too large, and conduct your evening after the manner of an Indian council, having two circles, the inner one for campers having won their emblems, the outer one for untried braves. Have a different committee in charge of your program each week, in order to insure interest and variety. Be very sure the program has been prepared, and that it is not so long that everybody is completely tired out before the end.

Every camp fire gathering should be closed with some simple devotion, if it is only all standing, forming a rough circle with arms on one another's shoulders and repeating a brief prayer of thanksgiving for the day.

STUNTS

Auction (1)

Announce to the boys that on a certain night there will be an auction sale and the currency used will be blackberries, strawberries, blueberries, or any fruit that hap-

pens to be quite plentiful around camp. Each boy is to furnish something wrapped up in paper, to be auctioned off.

On the appointed day have the boys go out and pick as many berries as they can, for currency. Select some one with a glib tongue and ready wit as auctioneer, to auction the articles off in the usual way, the boys bidding a certain number of berries for the articles.

This will afford much fun for the boys. The berries can be used for pies the next day, when all can enjoy the "cooked money" together.

Auction (2)

A very lively evening may be had about a camp fire by picking up a great lot of trinkets about the camp, wrapping each one in paper so as to conceal its identity and shape, and tagging it with a misleading title. Then issue to each camper common beans or grains of corn, to be used as money. The auctioneer puts up the package and reads the tag—"A Diamond Pin" (a ten-cent piece and a large safety pin). "A Bunch of Dates" (an old calendar). "A Pair of Kids" (two kid curlers). "A Rubber-tired Perambulator" (a wornout sneaker). "A Gift Meet for a King" (a wienerwurst). "An Easy Slipper" (a banana peeling). "A Pair of Bats" (two brick bats or two tiny whittled baseball bats). The bidding begins and finally the package is sold to the highest bidder. But before he opens the package he must guess what is in it. If he guesses he will not have to pay, but if he fails he must pay. The game is to see who can buy the most packages and still have the most money left. It creates a great deal of excitement and many a good laugh.

Paper Balloons

A friendly battle that is no end of fun may be had in camp at a very little expense. Divide the camp into two equal sides, each with a chosen leader. Inflate and release at the same instant two hot-air balloons, one to represent each side, and allow the opponents to throw any sort of a given missile at the rising balloons. A lake shore, or the bank of a river, is the best place for the fight. The balloon that rises out of reach first in spite of its holes and tears, wins the fight.

This is very exciting, as the action of the balloons is very uncertain. To make the stunt a real success the balloons should be very full of warm air before being released, and an umpire should be appointed to give the signal to "Fire." The balloons should be given a chance to get a good start. Cat-tail heads, pine cones, green walnuts, green apples, and the like, make good ammunition. Limit the number of missiles each camper may throw.

A Camp Fire Band

The leader announces that he will give each camper the name of a band instrument and that upon a given signal each is to imitate to the best of his ability the instrument given him, the camper making the best representation to be chosen leader for the second selection. He then whispers to all campers but two to keep still, and one of these he names a bass drum and the other a piccolo. He then announces the name of the song to be "rendered" and signals to start. The effect is very comical and causes a merry laugh.

Burning a Dummy

In some camps, one evening each season is turned over to a very interesting ceremony. A week previous to the

THE BURNING OF GROUCH

occasion a committee is appointed to discover, if they can, just what is the worst spirit in the camp, such as Selfishness, Grouchiness, Crabbedness, Carelessness, or

some such concrete fault. The committee reports, and a dummy is carefully built to represent this fault.

Every camper is enlisted to gather wood for the huge fire that is to be built. A case is made out against the offender, a jury sworn in, lawyers and a judge chosen, and on the fateful night the dummy is tried for his crimes and, after due consideration, is condemned to be burned at the stake. The fuel should be well oiled and the dummy should be loaded with fireworks if possible. It is desirable to place the form on a high pole above the fire and lead the fire up to the dummy by means of an oiled rope.

This stunt can be made very impressive and can be used to bring home many helpful lessons. One boy writes: "The burning of 'Doc. Grouch' cured me all right. I never thought how mean a grouch was before. I never see one now that I don't think of that night and the crowd yelling—'Down with the Grouch!' I try to never be grouchy any more."

Another boy said, "I was always a 'crabber' until that night. No more for me! It's the 'crabber' that spoils everything. I used to be awfully unpopular with the gang, but I'm not now, 'cause I've quit crabbing. Say, that old dummy sure did look 'crabbie' that night, with the flames roaring up around him. But it served him right."

A Barnyard Convention

The entire company sit in a great circle about the camp fire. The leader then announces that they are going to have a barnyard convention and that he will whisper to each camper the animal or bird that he is to represent at the convention. This done, the leader calls in a

loud voice, "This convention is now open!" Every camper is to rise up and mimic the animal or bird that has been given him. But the leader, in making his round, tells every camper but one to sit perfectly still and not make a sound. To this one he whispers "You are a donkey." When all is ready, he calls in a loud voice, "This convention is now open!" whereupon this one lonely camper promptly jumps to his feet and brays as loudly as he can. The effect is marvelous. If you have a camp fire program that lacks life, try this stunt impromptu. It works like a charm.

Deeds of Bravery

A really helpful camp fire stunt is to set an evening when every camper will briefly tell of the bravest deed he ever saw, read about, or heard of. Many very interesting stories will be told, and a helpful discussion may be had at the close as to the real difference between bravery and courage.

Digging Up and Burying the Camp Ghost

The camp director, unknown to others, puts a skeleton of some animal in a box and buries it at the camp fire place. When the boys are gathered at the camp fire it is announced that the camp ghost is to be dug up. Two or three of the older fellows are called upon to help, and with shovel and pickaxe they uncover the box. Then pallbearers are selected and the coffin is carefully lifted out and an American flag put over it. Then the campers in single file, march, with the bugle playing a dead-march, to the recreation tent, where the coffin is placed on a table and a short address made by the camp director, winding up with a call for volunteers to watch the

ghost during the night. Two boys watch at a time. The length of the watches depends upon the number of boys. Have the ghost a little way distant from the camp so that the watchers will not disturb the rest of the camp, and so that the boys can sleep until their turn comes when they are awakened by the retiring watch.

During the day the ghost is left unwatched, but when it comes time for the camp fire the campers are made to put on their pajamas and again march in single file, to a dead march played on a bugle very slowly and solemnly to the place where the ghost is, and it is then carried to the camp fire where all is in readiness to bury it. When all are seated in a circle about the fire the director makes a speech on the camp ghost, substituting the word spirit for ghost, and making it a talk on the camp spirit. Then when the talk is finished the dirt is put on the coffin and the camp ghost is buried. The bodily remains of the ghost lie in the ground, but his spirit will be in the hearts and lives of every boy while he is at camp.

Graduation in Pumpkin Center School

Have about ten scholars, all attired (half of them as girls) for the occasion. Have one give the valedictory address (a choice collection of big words without saying much). Another, the class essay (a very small boy's description of a day in camp). Another, the class prophecy (a look into the future successes of the various campers; a good time to "rub it in" in a helpful way). Another to sing a solo or two (choice camp songs). Another, the class history (recalling some of the funny camp experiences of years before). Another, the camp poet (using many original jingles or limericks on camp-

ers or camp events). Have the whole presided over by a typical schoolmaster, dressed in a bathing suit, sneakers, and a silk hat. This stunt may be elaborated or adapted to meet any occasion. Especially good for a visitors' day camp fire.

Indian Battle

Half of the tents are Indians, half are Whites. The Indians "make up," some as squaws. After they are all bedecked in paints, blankets, and feathers, they go to various points at the outskirts of the campus, while the whites are assembling about the camp fire. At a signal, when all is peaceful and the whites are reposing about the fire (village) the Indians swoop down on them. After a "sham battle" they effect the capture. The scene is very picturesque. After the combat is over, Indians and whites gather around the camp fire and listen to Indian legends and stories of Indian life.

"Jack's Alive!"

Having built a bonfire, all the boys squat around it like so many Indians about their camp fire. A cork on the end of a stick is thrust into the blaze. Then by using the stick for a handle one of the boys withdraws the cork and, blowing out the flame but leaving the red glowing end of the cork, exclaims "Jack's alive!" and passes it to the next boy to the right. This boy blows the cork to see that the end still glows and repeats the words, "Jack's alive!" as he hands it to his companion at his right.

As the hot end becomes duller the boys pass it with greater haste, each repeating, "Jack's alive," until the time arrives when no amount of blowing will bring to

life the dead embers on the cork. Then "Jack is dead," and the boy holding the dead Jack must submit to having the score marked on his face. One black mark only can be made for one dead Jack. The first mark may be on one side of the player's upper lip representing one-half of a mustache.

The cork is then again placed in the fire while the boys sit around and wait for Jack to come to life again. Then the cork is again passed around with the same remarks, until Jack again expires and another lad is decorated with the half of a mustache or a big black eyebrow or a round black dot on his cheek.

When Jack shows a ruddy red light he is passed along carelessly, but as his light pales it is laughable to see with what haste the boys shout "Jack's alive!" and pass the dying ember on to the next player.

—D. C. Beard, "The Outdoor Handy Book."

The Last Camp Fire

The last camp fire may be made the very best one of the season if planned for a little in advance. Let every camper tell what the camp has meant to his life. Let the leaders say a helpful word. Mix in a review of the favorite songs and yells, and award the last emblems and honors, or medals, for the season. Close the evening with a devotional period of thanksgiving and some good refreshments.

A Mock Trial

With a little originality there is hardly a camp fire stunt that can be made to equal a live mock trial in real "side splitters." It may be held on the spur of the moment and be entirely impromptu, or it may be carefully

worked out a few days ahead. It is always well to have the defendant one of the really popular campers, and the charge against him should have very special local significance. For instance, try your best swimmers for "Going in without a proper bathing suit." Try a quiet, thoughtful fellow for "Creating a disturbance in the night," and try a very bashful camper for "Visiting the girls in the village or across the lake." Try a boy who is awkward and clumsy for "Professionalism in athletics," and so forth. The judge should be your camp "wit" and the jury made up of fellows who are sharp witted and full of fun. Don't let it drag. Often it can be made more interesting by involving all the camp officials and by allowing the defendant's wife (a weeping, heartbroken female) to have a prominent seat. A great deal of rivalry can be aroused in securing and working up the best evidence through witnesses.

The lawyer for the plaintiff opens the case before the jury, followed by the lawyer for the defense; then introduce as many witnesses as desired, followed by allowing the prisoner to speak for himself. Then let the case go to the jury and the sentence be pronounced without delay. Lots of fun may be had by making the sentence a command to "jump in, clothes on," or tell a story, or go through the spattering machine.

Camp Minstrel Shows

Secure a copy of the latest *Madison Budget.** It is worth the expense in new and original material, and being new the boys will enter into the work heartily.

A splendid opening chorus can be arranged by making parodies on a few of the best known melodies that most

*Crest Trading Co., 144 W. 37th St., New York City.

boys know, making each song a take-off on some camper or camp event. It is much easier to get boys to learn songs that have a personal "rub" in them than the ordinary kind; such songs are harmless and better than the modern ragtime.

The *Budget* will give many short monologues and sketches that will add and make variety. The costumes can be made up of material at hand. A box of burnt cork should be in every camp for camp fire stunts in general; it will be found very useful.

Arrange the stage with a grove or shrubbery for background and light it with lanterns, in front of which a slanting board should be driven to serve as reflector. Japanese lanterns hung about in the trees help a great deal. Then a large camp fire some little way from the stage adds the last touch. Many jokes of camp life can be worked up with very little effort that will cause untold merriment among the campers. Close the performance by suddenly unfurling a big American flag from some hidden limb, sing "America," all standing, followed by the camp yells.

A Ghost Minstrel

Use no lights. Have the stage dark and all the clowns with sheets thrown over them. Have some noiseless dances and a number of pantomimes. Wind up the act by having the clowns sing "John Brown's Body," leaving off a word each time it is repeated, and likewise one ghost disappearing with the left off word. If done with snap, it is an excellent stunt. When nearly all the ghosts have left the stage have the rest suddenly take off their sheets and uncover a great juicy pie and enjoy it with much silent laughter.

MINSTREL SHOW AT CAMP IOLA

Pat and Rub

Divide the campers into two squads by numbering around the circle, one, two, one, two. Have the "ones" stand in a circle, put one hand on their heads and the

other on their stomachs, then at a signal from the leader all are to pat their heads and rub their stomachs while he counts twenty, when they are to reverse and pat their stomachs and rub their heads. Count is kept of the number that succeed in doing the trick, and then the "twos" stand up and go through the same performance. The side having the larger number of boys who accomplish the trick is declared winner, and prescribe a stunt that the losers must do for the enjoyment of the entire crowd.

Pole Boxing

Choose a spot near the camp fire where the grass is soft. Then lash a stout green sapling, about four inches in diameter, which has previously been padded with an old blanket, to a larger tree just high enough from the ground so the contestants cannot touch the ground when straddling the sapling. The other end of the sapling may be held up with a crotch, or may be suspended by means of a rope from a nearby limb. At any rate, be certain it is solid.

Give each contestant one boxing glove and allow both to mount the sapling, holding on with the ungloved hand. Each time a contestant loses his balance so that he must use his gloved hand to keep him from falling, is counted a round.

Each contestant might represent some school or college.

Pillow Fights

This is a splendid substitute for the old and more common blanket toss, and has all of its fun and none of its dangers.

Suspend a smooth, peeled pole six inches in diameter

and free from sharp places, at least four feet above the ground, in a perfectly rigid position and so arranged that the pole cannot turn; suspend over sand or sod if possible.

Each contestant is given a feather pillow in a stout

PILLOW FIGHT

case, straddles the pole, and the fight is on. As soon as one boy drops his pillow or falls off, it is counted an out. Fight for best two out of three. It is great fun to run right through the camp—eliminate to a final winner each week. There will be great competition to hold the leather medal and be the Pillow King.

A Surgical Operation

The patient, suffering untold misery, is brought in on a stretcher and a doctor called. After a careful examination Doctor No. 1 diagnoses the trouble as appendicitis and declares that all that can save the man is a speedy operation, but as he has come without his instruments he hurries back to get them. But in his absence the sick man's friends question among themselves if Doctor No. 1 knows what he is talking about. Finally they decide to call another doctor and have another examination. Doctor No. 2 comes, and after smelling the patient's feet, feeling his head, and insisting on counting the patient's ribs, he declares the trouble to be cancer.

About this time Doctor No. 1 returns, bringing his tools in a great box, or basket—a hammer, saw, ax, shovel, etc., etc., and prepares to go to work, when he sees Doctor No. 2. There follows a lively argument; Doctor No. 1 declares it is appendicitis, but Doctor No. 2 begs his pardon and says, "My dear doctor, it's not appendicitis, but a cancer." At this point the patient rises and orders Doctor No. 1 to commence the operation, which he does with all haste, using all his tools, much to the discomfort of the patient. When the incision is made he brings out all sorts of astonishing things, holding each one up for view—a loaf of bread, a string of wieners, a half dozen roasting ears, a head of cabbage, a small ham, and a long piece of rope. Satisfied with his work, he sews up the sick man and assures him he will soon be better. But he gets worse, and Doctor No. 2 is sent for. He again makes an opening and after fishing around a long while draws out a shining tin can and holds it up to view, crying, "You see,

sir, it was a can—sir!" The sick man is so surprised that he jumps from the stretcher and walks away.

Story Telling Contest

It is surprising the great variety and number of new stories about Mike and Pat and Oley and Ikey that can be told by a group of boys about the camp fire. Give some reward for the best story told and keep a careful watch for anything that is off color. A whole evening may be spent in this way with many laughs. Every camp has a natural story teller and he should be encouraged to lead off. One story reminds someone of another, and so on. This is a splendid time for the leaders to relate helpful anecdotes with obvious points.

In one camp they start Mike and Pat in Dublin, bring them across the ocean, and then start them across the country by telling stories of their adventures. Start Oley and Pete in Minnesota, Ikey and Jakey in New York, and Rastus in New Orleans. These make very jolly evenings.

Camp Fire Tag

To liven things up there is nothing like it. Build a big fire, then choose the man that is to be It. Upon a given signal the game begins, and he who is It must step on the head of the shadow of some other camper, whereupon the one "stepped on" becomes It. It can easily be seen that if the campers run directly away from the fire far enough their shadows disappear and they are safe until they again get in range of the light. It is a strenuous game, and should not be indulged in for too long a period.

Camp Take-offs

The most popular stunts of all for a camp fire are no doubt "take-offs" on various phases of the camp life, and on special events, incidents, or happenings. Every camp has its fellow that is always "getting in wrong," or a "loquacious encyclopedia," or a "sleepy lazy boy," or a "heavy eater," or a "dude," a "grouch," and so on. All of these offer material for take-offs that are lots of fun and incidentally teach some lessons. It does us all good sometimes "to see ourselves as others see us." The following may give some suggestions:

1. Have a number of boys come in one at a time, each one representing a week at camp. For instance—

First Week: A boy all dressed in nice clean camp clothes, a suitcase in one hand, a fishing pole, tennis racket, etc., in the other. He comes in very eager and enthusiastic.

Second Week: A boy in gymnasium shirt and khaki trousers, very busy swatting a cloud of mosquitoes that have been attracted by his fresh, pink skin. Let him rub on salves and ointments, and release numerous "stout" perfumes from various bottles in his efforts to secure peace.

Third Week: A fellow that moves with great pain and that evidently has a grouch. His neck is stiff and his shoulders are all sunburned. Perhaps a friend might enter and slap him good naturedly on his shoulders and then wonders why "Sonnie" loses his temper.

Fourth Week: A real homesick boy.

Fifth Week: A brown healthy lad, fairly running over with life and good spirits.

Sixth Week: Going home; clothes all too small, an

armful of things that wouldn't go in the trunk under each arm, and so forth.

2. Take-off on the arrival of the daily mail.

3. Take-off the camp store, its clerks, customers, and stock of goods.

4. Take-off the morning setting up drill, closing with a little tumbling of some sort.

5. Take-off the chef serving up a meal, using as many of his mannerisms as possible.

6. Have a mock nature study class. Take-off the learned teacher and have each camper bring in a specimen he has found. Have the teacher examine it carefully and then explain to the pupil what his specimen really is,—such as a turtle in a box (a Norwegian bedbug). A pair of cat-tails (pussy willows). A sweet iris (an American flag). A garter snake (a sea serpent). A cabbage (a prehistoric head), and so forth. This stunt is great fun if carefully worked up.

7. Take-off the camp doctor, by having campers come in with all sorts of ills and pains, each case to be carefully diagnosed by the doctor and then prescribed for. Let him prescribe a large dose of castor oil for a sore toe, a hot bandage on the head for stomach-ache, ice packs on the feet for sun burn, nasty pills for sore eyes, a bitter gargle for a sprained ankle, and so forth. It will make one continuous roar of laughter.

8. Almost every camp has a friendly initiation for all newcomers. This initiation makes a good take-off. In one camp it takes this form: As soon as a new fellows arrives all the old campers make it a point to ask many questions about the "Doodle-bug," until the new camper is led to ask about it himself. Someone promptly volunteers to call up a doodle-bug for him. He is led

off to a doodle-bug's home and persuaded to bend over to more closely observe the tiny hole, while the boys call "Doodle-bug! Doodle-bug!" in the sweetest voices they can muster. When the observer is completely engrossed, all the other campers quickly rise and slap the newcomer on his tightly stretched trousers. Some campers can be led into the little game a half dozen times before they catch on. It makes a splendid take-off.

Scouts' War Dance

Scouts form up in one line with leader in front, each holding his staff in the right hand, and resting his left on the next man's shoulder.

Leader sings the Eengonyama song. Scouts sing chorus, and advance to their front a few steps at a time, stamping in unison on the long notes.

At the second time of singing, they step backward.

At the third, they turn to the left, still holding each other's shoulders, and move round in a large circle, repeating the chorus until they have completed the circle.

They then form into a wide circle, and one steps into the center and carries out a war dance, representing how he tracked and fought with one of his enemies. He goes through the whole fight in dumb show, until he finally kills his foe; the scouts meantime still singing the Eengonyama chorus and dancing on their own ground. As soon as he finishes the fight, the leader starts the "Be Prepared" chorus, which they repeat three times in honor of the scout who has just danced.

Then they recommence the Eengonyama chorus, and another scout steps into the ring, and describes in dumb show how he stalked and killed a wild buffalo. While he does the creeping up and stalking the animal, the

scouts all crouch and sing their chorus very softly, and as he gets more into the light with the beast, they simultaneously spring up and dance and shout the chorus loudly. When he has slain the beast, the leader again gives the "Be Prepared" chorus in his honor and it is repeated three times, the scouts banging their staffs on the ground at the same time as they stamp "Bom! Bom!"

At the end of the third repetition, "Bom! Bom!" is repeated the second time.

The circle then close together turn to the left again, grasping shoulders with the left hand, and move off, singing the Eengonyama.

—"Scouting for Boys."

EDUCATIONAL CAMP FIRE FEATURES

First Aid Talks

Use the demonstration method. It interests the boys and they enjoy seeing actually how it is done. It is a splendid idea to alternate a first aid talk with a health talk. Here again a reflectoscope or stereopticon is almost indispensable. There are many very excellent illustrations for such talks to be found in the "Boy Scout Manual."

The best book for a simple course is "The American National Red Cross First Aid Text Book," abridged edition.

The work should give some information on—

1. Body structure and functions.
2. Bandages, splints, stimulants, and emetics.
3. Common accidents—how to care for them and to prevent them.

4. Common emergencies.
5. Camp diseases and their care.
6. Injuries from indoor and outdoor sports.
7. Care and transportation of wounded.

Health Talks

The camp affords a rare opportunity to give a group of growing boys suggestions as to their living. These health talks should be given at the camp fire by either the physical director or the camp doctor,—should be brief, to the point, and constructive, with a very practical application to camp life.

Some suggested topics are:—

1. Eating—(Food: its digestion and assimilation; how to eat, what to eat, and when to eat.)
2. Sleeping—(How we grow; when to sleep, where to sleep, and how much to sleep.)
3. Exercise—(Its value and effects in development.)
4. Teeth—(Care of teeth and effects of carelessness.)
5. Ears, eyes, and nose—(Dangers of carelessness.)
6. Posture—(Its relation to health and character.)
7. Sex Hygiene—(Positive information, based on Hall's book "Youth into Manhood.")

If the camp is fortunate enough to possess a stereopticon or a reflectoscope, these talks can be made doubly effective. Often a microscope and a small selection of slides can be used to great advantage to develop healthful living.

Indian Folklore

Fortunately there are a number of excellent volumes of Indian Folklore that may be secured at any good

public library. Every good camper should know the Indian, not as he has been painted in the past by prejudiced historians, but as he was before the white man corrupted and abnormally developed his baser nature.

He is almost an ideal in many ways, and there is no better way to bring this ideal to a boy than by relating the traditions and folklore of the Indian.

Some of the best books for this purpose are:

"Rolf in the Woods," Ernest Thompson Seton.

"Myths and Legends of California and the Old Southwest," Katharine B. Judson.

"Myths and Legends of the Pacific Northwest," Katharine B. Judson.

"Algonquin Legends of New England," C. G. Leland.

"Pawnee Hero Stories and Folk-tales," Geo. Bird Grinnell.

"Childhood of Ji Shib the Ojibwa," A. E. Jenks.

"Blackfoot Lodge Tales," Geo. Bird Grinnell.

"Legends of the Red Children," Mary Pratt-Chadwick.

"Flying Plover," Theo. Roberts.

"Book of Woodcraft and Indian Lore," Ernest Thompson Seton.

One wise camp leader asked one of his assistants to prepare himself through the winter with just this sort of material, looking forward to the next season. So popular were these stories that if the story-teller sat down with a group of the campers an Indian story was promptly demanded.

The Missing Words

Have the boys seated around the camp fire. The leader reads from a familiar story and leaves out a word at various places and the boys in turn try to tell the missing

words. The boys who miss drop out, as in a spelling match. The boy who is the last to place a missing word wins.

The Camp Paper

Many leaders have felt the camp paper was too much trouble, but the vast majority that have given it a fair trial think it fills a great place in the activities.

The papers of various camps vary from typewritten or mimeographed papers to bound magazines with numerous cuts for illustration. One camp has the work divided so that one boy writes athletic news, one aquatic news, one general news items, one jokes and stories, one nature study, and so forth. Other camps leave the job entirely to a committee of leaders, or even to one man, but in some way arrange to provide a camp paper, for it has a permanent value as a record of events.

Kamp Kiamesha issues a weekly paper known as the *Kiamesha Knocker.* Camp Couchiching issues *The Couchiching Camper.* Dayton Camp, *The Camp Firefly.* Minneapolis Camp, *The Evening Whang-Doodle.* Kineo Camp, *The Kineo Camper.* Some of the other better known ones are, *Doin's of John Doe, The Dope Sheet, The Twilight Express,* and many others. Camp Tecumseh, in 1900, kept a diary written by "Reuben Strawstack," which was a history of events in verse and read every night at the camp fire.

Question Match

While the boys are seated around the camp fire, start a question match, on the same line as the old spelling match, but instead of using words, ask various ques-

ions about our country, states, cities, etc. The boy who is the last to be questioned down wins. This can be used in various ways by describing trees, fish, birds, animals, etc., and having the boys guess the answers.

Suggested Books for Reading Around Camp Fire

"Parables from Nature," M. S. Gatty.
"The Heroes," Chas. Kingsley.
"Dr. Grenfell's Parish," Norman Duncan.
"Chapel Talks," George W. Hinckley.
"Young Men Who Overcame," Robert Speer.
"The Rival Campers Ashore," Ruel Perley Smith.
"Poems of Action," David Porter.
"The Fight for Character," H. C. King.
"The Joys of Living," "Talks with Great Workers," Orison Swett Marden.
"School Stories," No. 592; "Hunting Stories," No. 593; "A Boy in Congress and Other Stories," No. 595; "Turning Points in a Boy's Life," No. 596; The American Boy Books.
"Roughing It with Boys," George W. Hinckley.
"Sequil," H. A. Shute.
"Penrod," Booth Tarkington.
"Boys of the Bible," Norma B. Carson.
"Around the Fire," H. M. Burr.
"Man Without a Country," E. E. Hale.
"Rolf in the Woods," Ernest Thompson Seton.
"Arizona Nights," Stewart Edward White.
"Watchers of the Camp-fire," C. G. D. Roberts.
"Around the Camp Fire," C. G. D. Roberts.
"Campfire Musings," W. C. Gray.
"Watchers of the Trails," C. G. D. Roberts.
"The Story of Dan McDonald," G. W. Hinckley.

"Indian Story and Song from North America," Alice C. Fletcher.
"Secrets of the Woods," W. J. Long.
"Wilderness Ways," W. J. Long.
"Northern Trails," W. J. Long.
"Told by the Camp Fire," F. H. Cheley.
"The Call of the Wild," Jack London.
"Crooked Trails," Frederick Remington.
"Wells Brothers: The Young Cattle Kings," A. Adams.
"On the Trail of the Sioux," D. Lange.
"Ungava Bob," D. Wallace.

Traditions and Early History

There is hardly a camp site in the country but that is located directly on or near a historic point, or that has any quantity of interesting tradition and Indian history connected with it. There is nothing so interesting to the boys. Take pains to acquaint yourself with the history of early settlers, of the Indians, of your immediate locality. In many places the geological history is also very interesting. Develop the friendship of your oldest neighbor and have him come often to chat by the camp fire. Perhaps he is a farmer and has seen the country develop marvelously; perhaps a country store dealer and knows of the commercial developments, the coming of the first railroad, and so forth; perhaps he is a game warden, full of experiences, or a forest ranger, or an old prospector. Make use of him. There are no stories so interesting as true stories told by quaint characters.

Hunt up a county history. It will give you much to build upon in this regard. Make one leader responsible for this sort of information. It makes each hike and side trip have a special significance to the boy.

EATS

A Camp Fire Apple Bake

Cut two substantial crotches and a long green pole about two inches in diameter. Set this up over the fire in such a way that a long row of apples may be suspended from small wires over the hot coals. It is better to have the apples all fixed before the fire is lighted. Have the rest of the evening's fun while the fire is burning down.

The apples should have a hollow cut in the top and this cavity filled with butter and brown sugar. Let the apples cook slowly. When done, remove the entire cross pole and pass a wire to each camper. Fresh soda crackers go very well with the baked apples.

Corn Roasts

There are corn roasts and corn roasts. This one is some work, but such corn can be secured in no other way. It is an Indian trick and will be thoroughly enjoyed by every camper. If any quantity is to be roasted at once, such as sixty or one hundred ears, a wire basket made of heavy large-meshed iron wire is almost a necessity. There should be attached to each end of this basket a very stout wire with which to pull it out when the corn is done.

Dig a hole eight inches larger each way than your basket and at least thirty inches deep, in clay if possible. Then build a good fire and put into it enough medium sized bowlders to make a good layer under, over, and around the basket. These stones should not be taken from the lake shore, as they explode and crumble when

the water is poured on them. The stones should heat at least forty minutes in a rousing fire. Meanwhile the corn left in the shucks should be soaked in water, then laid in the basket which has in it a thick layer of either sassafras, tulip, or hickory leaves also wet. When the corn is all carefully laid in the basket it should be covered with six inches of wet leaves.

CORN ROAST BY THE DYING EMBERS

The first layer of hot rocks are then put into the pit, then the basket is laid in and the balance of hot rocks put in around and on top of the basket. You will then need four stout sticks three feet long and two inches in diameter. These are placed at each corner of the basket and the dirt is shoveled in about them. When all is covered securely, these corner sticks are carefully pulled out, one at a time, and a half bucket of water poured in the hole they create, and then promptly filled up with

a shovel of dirt to keep in the volume of steam generated by the water coming in contact with the hot stones. Care must be taken to have the earth covering thick enough, or a miniature volcano will result and someone will get badly burned.

After this fireless cooker is completed the corn should stay in the ground at least two hours and a half, when it may be dug out.

The leaves keep the corn clean, and if the basket is turned over quickly the corn will come out on top steaming hot and ready to eat. Each camper should have a sharp stick ready to hold his corn on and swabs should be provided with which to put melted butter on the corn.

The corn is best when it is just slightly browned, and tulip leaves give the best results. Corn is delicious cooked in this manner, and as many as two hundred ears have been cooked successfully at one time. Let every camper help, and a very enjoyable evening may be had. Serve a picnic supper with the corn as a last course.

The corn may also be cooked using clay instead of leaves and rocks. This is more work and the results less satisfactory.

A simpler way is to merely wet the corn in the shucks, tie the loose end with a bit of wire, and throw the ear in the coals and cook. However, half-cooked corn is not healthful, and care should be exercised in allowing the boys to have it.

Marshmallows à la Cookie

Have each camper secure a long, slender, green, forked switch upon which to toast his marshmallows. They should be toasted by coals and not in the flame. Pass to each camper a half dozen square saltine wafers, and

when his marshmallow is cooked let him place it between two wafers and eat. If nuts are easily secured, they make the treat still better.

A Sweet Potato Bake

There are two ways, both very good.

1. Wash the potatoes, wrap them in at least a dozen thicknesses of wet paper and cook in the ashes. A pleasant flavor may be cooked into the potato by wrapping them first in clean, fresh sassafras leaves. Eggs, white Bermuda onions, and sour apples are also very excellent cooked in this manner and eaten with butter, pepper, and salt.

2. Boil the sweet potatoes, peel and slice them, then put on to cook in a large kettle or bucket, adding a generous lump of butter and enough brown sugar to make a thick butterscotch over them. Serve to be eaten between slices of plain bread. This is a very inexpensive treat and a delicious one. You will find it very popular with the boys.

A Special Tent Supper

Once or twice a week dispense with the regular evening meal and at five o'clock serve the boys with rations from the commissary, including beefsteak, potatoes, etc. Then have each group cook their own meal around a little fireplace which they have previously prepared near their tent. Let each tent then, under the leadership of their own leader, have a helpful program, such as stories, quiet talks, etc. Make these evenings the most helpful and long-to-be-remembered ones of the camping season. They incidentally give each leader a much needed touch with his own group and get the boys more intimately ac-

quainted with him. This plan also tends to break the possible monotony of the regular camp fire evenings.

A Camp Fire Taffy-Pull

Have each camper take his plate to the fire with him. Upon gathering at the fire they will find a large kettle or pot of plain taffy bubbling over the coals. When the taffy is cooked have the campers line up and pass by the kettle, where they will each one be served a ladle of taffy. When cool enough, the taffy is to be pulled,—an eatable prize to be given for the best pulled candy.

If a short hike can be taken into a nearby woods, and then make the taffy, it will add to the evening.

The stunt can also be made attractive by securing maple syrup and boiling it down to sugar, the maple sugar to be eaten at the close of the evening's program.

A Good Recipe for Camp Fire Taffy

Equal parts of granulated sugar and corn syrup; cook until it forms a soft ball in cold water. Flavor, and add nut meats. Pour on greased pie pans to cool. Pull until hard.

A Treasure Hunt for Eats

This stunt can be worked up with great interest by telling, about the fire, a story of a treasure that is supposed to be hidden at a certain place. When the desired interest has been created, let one leader suggest that they go and see about it. Then follows a short hike through the woods with lanterns or torches to help find the way. When the exact spot is located some campers are set busy digging, while the rest gather wood for a fire.

The camp leader has previously buried (unknown to

the camp) any sort of a treasure he desires, such as a half dozen watermelons, a big sack of apples, a sack of nuts, or whatever he may have been able to secure.

The treasure is dug up with great gusto and eaten about the fire. Then come the songs, yells, and the tramp back to camp. It has in it all the elements that a boy loves, if carefully prepared for. Have a neighboring farmer plant the treasure, so it will be a total surprise to all, even the tent leaders.

CHAPTER II

GAMES FOR THE CAMPUS

All Run

Draw a circle on the ground, and place all the players in it. One boy takes the basketball and throws it up in the air. The players all run in different directions, and when the thrower catches the ball he shouts "Hold!" and all players stop. The thrower chooses one boy to throw the ball at, and if he hits him, they exchange places. If he misses twice, he stands twenty feet away with his back to the players and each has one chance to hit him with the ball.

A diversion of this is for one player to drop the ball and call out the name of one of the boys, or a number—if you prefer numbering the players; the boy whose name is called grabs the ball and tries to hit one of the players, who in turn tries to hit another until someone misses. The person who misses continues the game in the center.

Bear and His Master

One boy is selected to be the bear and one to be the master. A strong rope about eight or ten feet long is needed. The bear takes the rope by one end and the master the other. The boys gather around the bear. Then the master cries out, "One, two, three, my bear is

free," and rushes up to the bear to protect him. The fun of the game is to slap the bear with the open hand when running away from the master, he only being able to run the distance of the rope. If the master tags one of the boys before he gets away, he becomes the bear, and the boy that was the bear becomes the master.

Ball Tossing Game

Have the boys form a circle facing the center, about six feet apart, with one player in the center. The ball is tossed from one to the other, left or right, over the head of one player only to the player beyond. The boy in the center tries to knock it to the ground and if he succeeds, they exchange places.

To vary the game, have them close up the circle with space enough between the players to permit the escape of the center boy. The center boy tosses the ball to any boy in the circle, who tosses it back to him. The center boy then tries to escape with it through one of the openings before he is caught by the boy who tosses the ball to him. If he is caught, places are exchanged.

Bang the Bear

One big boy is Bear, and has three bases in which he can take refuge and be safe. He carries a small air balloon on his back. The other boys are armed with clubs of straw rope twisted, with which they try to burst his balloon while he is outside the base. The bear has a similar club, with which he knocks off the hunters' hats. The hat represents the hunter's life. A good game for introducing strange or shy boys to each other.

—Ernest Thompson Seton, "Birchbark Roll of the Woodcraft Indians."

Ball Passing Games and Diversions

For Basketball; also to be played with Oat Bags.

1. The players are divided into two parties. Each party then arranges itself into two ranks facing each other. The ranks are from two to five paces apart, as space will permit, and the two parties are two or three paces apart. The ranks in each party are numbered 1 and 2.

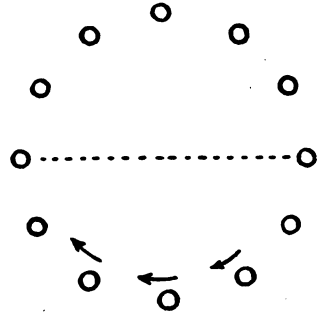
Party 1—
First Rank....o o o o o o o o o o o
Second Rank.. o o o o o o o o o o
Party 2—
First Rank....o o o o o o o o o o o
Second Rank.. o o o o o o o o o o

All being ready, a ball is given to the first member of Rank 1 in each party. He throws to the member of Rank 2 just opposite him, who throws it to the second member of Rank 1, and so on. When the ball gets to the last member by the same zigzag path, the party which returns the ball to the first member first, wins the game. (See diagram.)

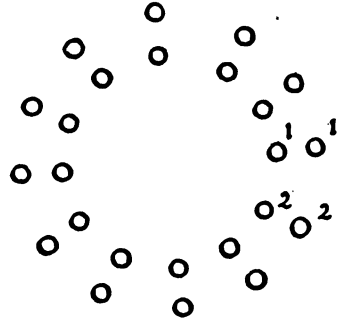
2. The players are arranged in four ranks, numbered 1, 2, 3, and 4. (See diagram.) Ranks 1 and 2 face ranks 3 and 4. Ranks 1 and 3 constitute one party and 2 and 4 the other. Hence the ball must be thrown over one rank each time. Otherwise the game is like No. 1.

First Rank....o o o o o o o o o o o
Second Rank..o o o o o o o o o o o
Third Rank...o o o o o o o o o o o
Fourth Rank..o o o o o o o o o o o

3. The players form a circle facing inward. Each half of the circle constitutes a party, as shown in the diagram. Otherwise the game is the same as before.



4. The two parties form separate circles, the one within the other. The inner party faces outward, the other party faces inward. Two balls are used by each party.



5. The parties form separate circles and the ball must pass around the circle three times. The party which first accomplishes this wins.

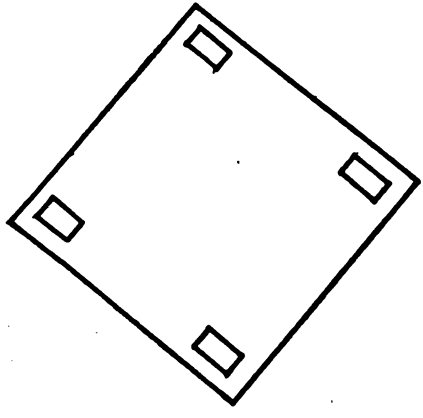
—*Mind and Body,* Vol. IV.

Bean Bag Tag

Bean Bag Tag is a splendid after-supper game. The player who is It counts five as slowly or as rapidly as he may choose, and may be moving all the time until he calls "Five." At that instant he must stop (while the others keep moving) and throw the bean bag. If he hits a camper he becomes It. If he misses he must pick up the bag and repeat the count. If the number of players is large enough it is better to have three or four Its.

Brick Skittles

Ordinary bricks make good skittles, and cobblestones will make very fair bowls for a game. On a vacant lot



FRAME OF FOUR BRICKS

or open space, draw a diamond-shaped figure and set up three rows of bricks at equal distances from each other.

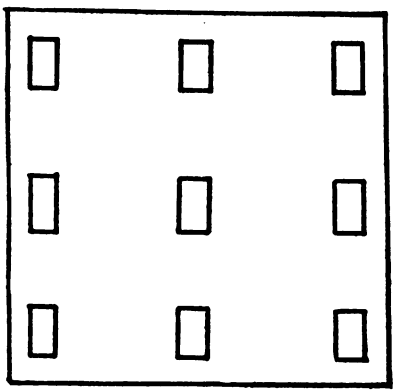
At a distance agreed upon from this "frame" draw the scratch or taw-line, and with your cobblestones or small bowlders bowl the bricks down as you would the pins in a bowling-alley. Count a point for every brick fairly upset. Make the game as many points as you wish, and take turns in bowling.

Fours

This is played in the same way as nine-pins or skittles, with the exception that bricks are used for nine-pins, and that only four bricks are set up in the frame, one at each of the four corners of the diamond.

Dutch Pins

In the real game of Dutch pins the skittles are larger and taller than in the other games here described, but as bricks are made of one size you will use the same



DUTCH PINS

bricks for Dutch pins that you do for nine-pins, but a square is used in place of a diamond for the frame, and nine bricks are set up in three lines.

—D. C. Beard, "The Outdoor Handy Book."

Black Baby

A much noisier and more active game is that of Black Baby. It is a game of ball and is played in a part of the campus where there is bare earth, level and soft enough for the series of shallow holes necessary for the game.

There must be a hole for each player, and a common, hollow India-rubber ball or a soft yarn ball covered with leather. On no account use a hard ball, as the game is too rough for the use of a missile that can do injury when thrown with force.

First, with your heel make a number of holes about three feet apart and all in a line, one hole for each boy in the game. Every boy stands by to guard his particular hollow, while the boy at one end attempts to roll the ball slowly over the line of holes, so that it will rest in the hole in front of the lad at the opposite end. In case the ball passes safely over, the player at the other end rolls it back again in the same manner.

This cannot go on long before the ball stops in one of the holes. As soon as this happens all the players except the one at the hole where the ball stops scamper away, shouting, "Black baby! Black baby!" while the remaining lad seizes the ball as quickly as possible and throws it at his nearest playmate. If he fails to hit the fleeing mark all return to their places, and a little piece of coal, a "black baby," is put in the hole lately occupied by the ball; but if he strikes the mark, the boy hit must

quickly pick up the ball and throw it at his nearest playmate, and a game of "crackabout" ensues until someone misses. Then all return to their places, and a black baby is placed in the hole belonging to the lad who failed, and the game of rolling the ball is continued by the boys at the end holes. As soon as a boy receives two black babies he is called "black baby half whitewashed."

The game goes on until some one player receives three black babies. As soon as this occurs the culprit takes the ball, retires to a wall, fence, or tree, and with his left hand and right foot resting against the tree, wall, or fence, which he must face, he throws the ball over his shoulder as far as he can. The spot where it strikes the ground is marked by the other boys with a taw-line, and from this line each player in turn has the privilege of throwing the ball at the unfortunate owner of three black babies, who stands with his back bent and his head resting against the wall.

This may appear hard on the unlucky black baby boy, but every miss entitles the black baby to throw at the bad marksman. After each thrower has had three shots at the culprit, the misses are called, and each in turn takes his place at the stake and receives his punishment until all debts are paid.

—D. C. Beard, "The Outdoor Handy Book."

The Bull Fight

Twelve players are needed for the game, which is interesting to watch and makes a good spectacle for a display.

The players—1 Bull, 1 Matador, 4 Chulos, 6 Scarf-bearers.

Part I.—The bull enters the arena—which may be

made by the other boys "forming fence"—with four or five six-inch strips of paper pinned to his back. The chulos try to tear off these without being touched by the bull, but if the bull touches them twice they are dead. The scarf-bearers, who carry their scarves in their hand, run in between the bull and a chulo if he is hard pressed, and by waving their scarves in the bull's face, make him follow them. If a chulo is once touched by the bull he is dead. Only one strip may be taken at a time.

Part II.—When all the strips are off, or all the chulos killed, the arena is cleared and the bull blindfolded, with a scarf tied round his neck so that one pull at an end brings it off.

The matador then enters and has to remove the scarf without being touched by the bull. If he succeeds, the bull is dead.

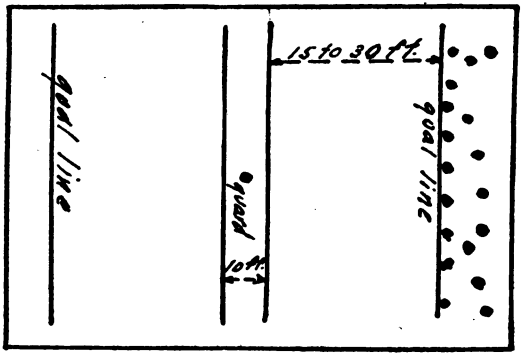
—Sir Baden Powell, "Scouting Games."

Can-Can

Can-Can is somewhat on the order of cricket. Two small holes are dug in the ground twenty-five to thirty paces apart. The boys use indoor baseball bats and a playground ball. There are two batters and two bowlers and as many fielders as choose to play. Back of the two holes are two cans set up on the ground and the object of the bowler is to knock over these cans. When the batter hits the ball, the two batters may run from base to base until the ball is played in. Whenever either can is knocked over, however, the batting side is out and the two bowlers go to bat. It doesn't require many fellows to play the game; in fact, four can have a very good time at it.

Chinese Wall

The Chinese Wall is marked off by two parallel lines straight across the center of the playground, leaving a space between them of about ten feet in width, which represents the wall. On each side of the wall, at a distance of from fifteen to thirty feet, a parallel line is drawn on the ground. This marks the safety point or home goal for the besiegers.



One player is chosen to defend the wall, and takes his place upon it. All of the other players stand in one of the home goals. The defender calls "Start!" when all of the players must cross the wall to the goal beyond, the defender trying to tag as many as he can as they cross; but he may not overstep the boundaries of the wall himself. All so tagged join the defender in trying to secure the rest of the players during future sorties. The game ends when all have been caught, the last player taken being defender for the next game.

—Jessie H. Bancroft, "Games for the Playground."

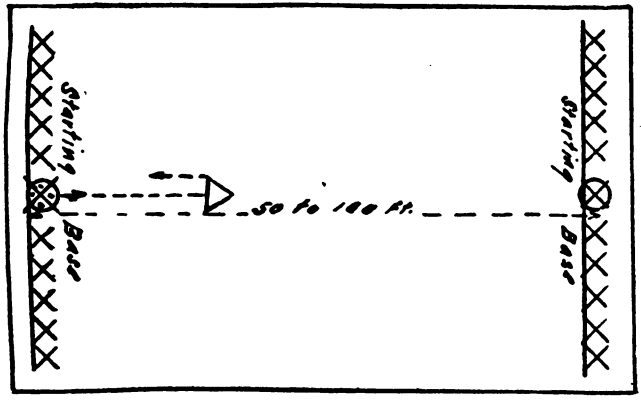
Centipede Race

This is a very amusing race. Divide the boys into groups of six, each being supplied with a long pole. When all is ready, the boys straddle their pole, and at a given signal proceed that way over the campus to a given mark. It will create much rivalry to pit the boys of one tent against another.

Club Snatch

This is one of the best competitive chasing games.

A goal is marked off across each end of the campus. Midway between the goals an Indian club is placed; a handkerchief or other similar object may be used, placed on some support—on a stake driven into the ground, laid over a rock or stool, or hung on the end of a branch.



A stone or dumbbell laid on the ground may be substituted. In line with the club a starting base is marked on each goal line.

The players are divided into two equal parties, each having a captain. Each party takes its place in one of the goals. The object of the game is for one of the runners to snatch the club and return to his goal before a runner from the opposite goal tags him, both leaving their starting bases at the same time on a signal. The players on each team run in turn, the captains naming who shall run each time.

The captains toss for first choice of runners; the one who wins names his first runner, who steps to the running base, whereupon the competing captain names a runner to go out against him, trying to select one of equal or superior ability. Thereafter the captains take turns as to who shall first designate a runner.

When there is a large number of players, or very limited time, a different method may be used for selecting the runners. All of the players should then line up according to size, and number consecutively by couples. That is, the first couple would be number one, the second number two, the third number three, etc. The couples then divide, one file going to one team and the other to the opposite team. The players run thereafter according to number, the numbers one competing, and so on. Each player may run but once until all on the team have run, when each may be called a second time, etc. To avoid confusion, the players who have run should stand on one side of the starting base, say the right, and those who have not run to the left.

The first runners, having been called by their respective captains to the starting bases, run on a signal; the players may reach the club together and go through many false moves and dodges before one snatches the club and turns back to his goal. Should he succeed in reaching

the goal before the other player can tag him, his team scores one point. Should he be tagged before he can return with his trophy, the opponent scores one point. The club is replaced after each run. In either case both players return to their original teams.

When each runner has run once, the teams exchange goals and run a second time. The team wins which has the highest score at the end of the second round.

For large numbers of players there may be several clubs, each having corresponding starting bases on the goals, so that several pairs of runners may compete at once. One club for twenty players, ten on each side, is a good proportion. For young players the club may be placed nearer one goal than the other at first, as shown in the diagram.

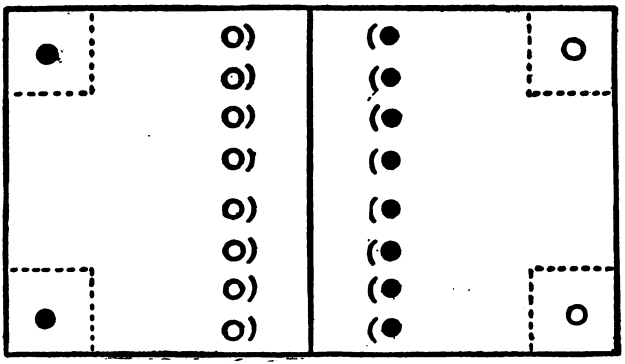
This is a capital game as here developed with the feature of scoring and may be made very popular.

—Jessie H. Bancroft, "Games for the Playground."

Corner Ball

A space about thirty feet long and twenty feet wide is needed for the game. (See diagram.) A line divides this into two equal parts. At each corner is a base. Each party forms in a straight line about eight feet from the line. Two members of each party take positions in the bases on the other side. Number one of the first party then throws the ball over the heads of the second party, to one of his fellows on either of the bases. If he catches it, he throws it back. The opposing party tries to intercept the ball and if successful gains one point. The play then continues, the other side throwing the ball.

The rules of the game are:



1. The members of each party may move about freely in their space.

2. No member may cross the line.

—*Mind and Body,* Vol. V.

Chain Tug-of-War

Divide the group into two even sides. Each group forms a chain, by grasping the boy in front of him around the waist. The leaders of each side grasp a stout stick and at a given signal the two teams try to pull the other over a line on the floor.

Day and Night

Divide the group into two sides, who line up back to back about five feet apart in the center of the campus. Each side has a home square at either end of the campus. The leader tosses up a penny, and if it comes head, he calls out "Day," if it comes tail, he calls out "Night." The side whose name is called rushes to their home square, the other side pursuing them, trying to tag as

many as possible. Those tagged are out of the game. This continues until one side wins.

Dressing Race

Measure off a course of three hundred yards for the race track, having a starting line and a very distinct line at the first seventy-five yards, drawn across the track, another line at the next seventy-five yards. Before the race starts each contestant is required to put his shoes at the first line, his shirt at the second line and his hat at the third line. The fourth line is the finish. The racers start at the report of a pistol. When they reach their shoes, they put them on, lace them up, before they can start for the next line. The first one crossing the line, with everything on, shoes laced, shirt buttoned, and hat on properly, wins the race. This can be run in relays. It is foul to interfere with each other while running or dressing, or to kick or misplace one's opponent's articles. There must be a judge at the start, one at each line, and one at the finish to see that the race is conducted fairly.

The Fagots

The players, leaving out one couple, arrange themselves in pairs, one starting before the other so as to form a double circle, each pair thus arranged forming a Fagot. These fagots must stand at some little distance apart from each other, so as to allow the other couple—respectively styled the Hare and the Hound—to pass easily between them. When the hare is in danger of being caught, or finds himself in need of rest, he takes refuge within the circle, placing himself in front of one of the fagots, which is then composed of three

persons. This being contrary to the rules of the game, the one standing outside the circle immediately leaves his place, and takes his stand before another of the fagots, which obliges the outside player, in his turn, to seek another position. Should he be caught before the change is effected, he becomes the hound.

Fish Net

A line is drawn across each end of the campus, beyond which the players stand in two equal groups. The group on one side represents the Fish and the other the Net. The group representing the net clasp hands and at a given signal both sides advance toward the center, which represents the stream. The fish try to swim the stream without being caught in the net. Those caught are out of the game. If the net breaks at any point, the fish escape and the game starts over again. The groups change sides after each try. To win, one side must catch all the players on the other side.

Find the Whistler

Take a group of boys on the campus and give whistles to about six of them. Blindfold about six others and place them in the center of the campus; scatter the boys with the whistles to different parts of the campus.

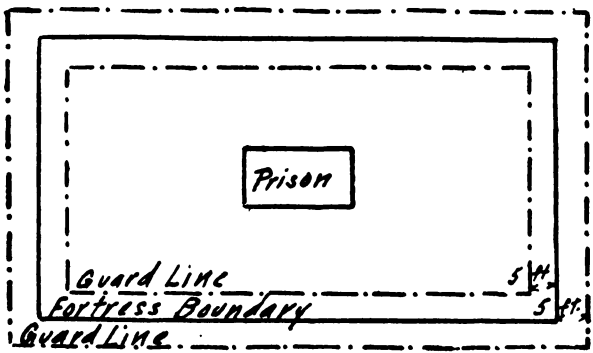
At a given signal the whistles are blown and the blindfolded boys are to find the whistlers. The whistlers are not to move after they blow the whistle. When one is caught he is blindfolded and the game proceeds.

Fortress

This is one of the very strenuous games based on the idea of warfare. The underlying idea is exactly op-

posite to that of Robbers and Soldiers, being a game of attack and defense, rather than of chase and capture.

A Fortress is marked on the ground, in the shape of a large square or oblong, the size differing with the area at disposal and the number of players. It should be not less than twenty-five by forty feet in dimensions. One or more sides of this may be situated so as to be inclosed by a wall or fence. A line should be drawn



five feet inside of the fortress boundaries and another five feet outside of it; these mark the guard lines or limits for making prisoners. Each party should also have its prison—a small square marked in the center of the fortress for the defenders, and another at some distant point for the besiegers.

The players are divided into two equal parties, each under the command of a general, who may order his men at any time to any part of the battlefield. One party of players are defenders of the fortress, and should scatter over it at the beginning of the attack and keep a sharp lookout for unguarded parts. The other players,

forming the attacking party, scatter under the direction of their general to approach the fortress from different directions. This may be done in a sudden rush, or deliberately before attacking. At a signal from their general, the besiegers attack the fortress.

The method of combat is entirely confined to engagements between any two of the opposing players, and is in general of the nature of a "tug of war." They may push, pull, or carry each other so long as they remain upright; but wrestling or dragging on the ground is not allowed. Any player so forced over the guard line becomes a prisoner to his opponent and is thereafter out of the game. If he be a besieger, captured by a defender, he is placed within the prison in the center of the fortress, and may not thereafter escape or be freed unless the general should make an exchange of prisoners. Should he be a defender, pulled over the outer guard line by a besieger, he is taken to the prison of the attacking party. Players of equal strength should compete, the strong players with strong ones, and vice versa. The commanders should each give general directions for this to their men before the engagement opens.

The battle is won by either party making prisoners of all of the opponents. Or it may be won by the besiegers if one of their men enters within the guard line inside the fortress without being touched by a defender. Should a player accomplish this, he shouts "Hole's won!" whereupon the defenders must yield the fortress, and the two parties change places, defenders becoming besiegers, and vice versa. The possibility of taking the fortress in this way should lead to great alertness on the part of the defenders, as they should leave no point unguarded, especially a fence or wall which the enemy might scale.

The guard line should be drawn inside any such boundaries, and a player entering in this way must of course get inside the guard line as well as over the fence. The attacking party on its part will use all possible devices for dashing into the fortress unexpectedly, such as engaging the players on one side of the fort to leave an unguarded loophole for entering at another.

The attacking general may withdraw his forces at any time for a rest or for conference; either general may run up a flag of truce at any time for similar purposes. Under such conditions the generals may arrange for an exchange of prisoners; otherwise there is no means of freeing prisoners.

—Jessie H. Bancroft, "Games for the Playground."

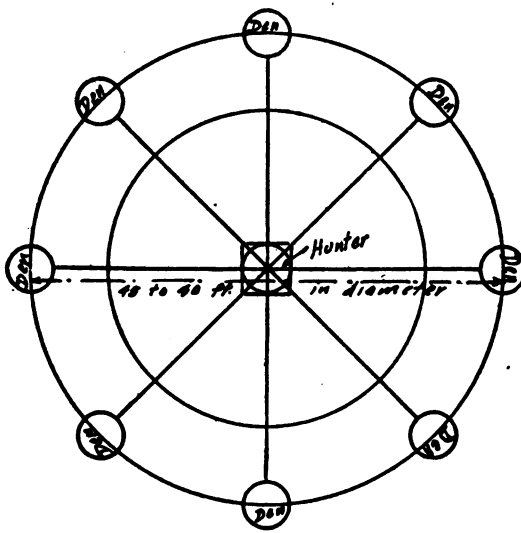
Fox Trail

A large diagram is drawn on the ground, resembling a wheel with two rims. The outer rim should measure from thirty to forty feet in diameter; the inner rim should be ten feet from this. Across the circles are drawn straight lines resembling the spokes of a wheel, the number being governed by the number of players. Where these spokes touch the outer rim, a den or goal is marked for the foxes, there being one goal less than the number of foxes.

A player, who is chosen as Hunter, stands at his goal in the center or hub of the wheel. The balance of the players, who are Foxes, take each a place in a den or the outer rim, with the exception of the odd fox, who stands elsewhere on the rim, trying to get a den whenever he can. The object of the game is for the foxes to run from den to den without being caught by the hunter. The method of running, however, is restricted.

Both foxes and hunter are obliged to keep to the trails, running only on the lines of the diagram.

It is considered poor play to run from den to den around the outer rim, as there is practically no risk in this. The foxes may run in any direction on any trail,



on the spokes of the wheel, or on either of the rims. They may turn off on the intersecting trail at any point, not being obliged to run entirely across to the opposite side of the rim, as in the simpler diagram given for the other game of this name. No fox, however, may turn back on a trail; having once started, he must keep on to the next intersecting point. Whenever the hunter succeeds in tagging a fox, the two players change places, the fox becoming the hunter and the hunter a fox.

This game is excellent sport, and is one of the most interesting and popular of chasing games.

—Jessie H. Bancroft, "Games for the Playground."

The Game of Goose

Mark off the campus into a space about as large as a football field, and erect two gander poles (five feet high), one at each end of the field, each having two forks at the top opposite each other.

The goose is a good stout cloth bag, such as a ham cover, stuffed, leaving ends to form the legs and neck. Midway between the gander poles mark a large ring, its size according to the number of boys playing. Mark a circle six feet in diameter around each gander pole to mark the safety limit.

To start the game, let the two teams with the men placed alternately gather at the throw-ring around the Gander-man. The gander-man stands in the center of the circle with the goose in hand. At a given signal he swings around and tosses the goose in the air, to be received into the arms of some lucky player who immediately dashes off with it for the goal. The goal judges speed for their positions at their respective gander poles, and the rest of the game is like cross tag, with this difference, that when a player is liable to lose the goose he tosses it to one of his own side if he can, and the boy who catches the bird is It until he gives it up or reaches the goal and swings it safely into the crotch. Each goal counts one goose, and five geese make a gander or game.

Rules of the game.—The gander-man is field umpire, and the other judges keep order at the goals and decide disputes arising at their posts. The instant a player's two feet are inside the safety circle, he must not be mo-

lested unless he fails to hang the goose or allows it to slip from his hands, then anyone of the opposing team may seize the bird and dash away with it or toss it to one of his own side.

There must be no scrimmage over the possession of the bird, for as soon as an opponent gets hold of the goose in a player's hands the latter must let go his hold. One must not trip an opponent or interfere by body, arm, or leg contact without forfeiting one "honk"; three honks count one goose (or goal) for the opposite side.

Hat-Ball

The players—about a dozen—put their hats (hollows up) in a row near a house, fence, or log. A dead line is drawn ten feet from the hats; all must stand outside of that. The one who is It begins by throwing a soft ball into one of the hats. If he misses the hat, a chip is put into his own, and he tries over. As soon as he drops the ball into a hat, the owner runs to get the ball; all the rest run away. The owner must not follow beyond the dead line, but must throw the ball at someone. If he hits him, a chip goes into that boy's hat; if not, a chip goes into his own.

As soon as someone has five chips, he wins the booby prize; that is, he must hold his hand out steady against the wall, and each player has five shots at it with the ball as he stands on the dead-line.

—Chepewyan Indian Game.

The Hunters

Mark off goals at both ends of the campus. The players are named in groups of various animals; thus there

will be tigers, lions, etc., and part are asked to get in one goal, and part in the other. One hunter is placed in the center, and he calls for one animal, who runs and tries to get to the other goal. If he is caught he is also a hunter and tries to catch the other animals. The game ends when all are caught.

Ham-Ham-Chicken-Ham-Bacon

Mark off two lines on either side of the campus. All the boys but one get on one side, and then the boy in the center shouts "Ham-ham-chicken-ham-bacon," the word bacon being the signal for all to cross over to the other side, while he endeavors to catch one of them. The one caught helps him to catch the others.

Hawk-Eye Test

The contestants line up at a given point. One boy stands about one hundred yards away; he has concealed about him some disks about five inches in diameter, consisting of circular pieces of pasteboard or tin, on which have been pasted bright colored paper. Thus he may have a red, yellow, blue, green, black and a white disk. He also may have some small objects, such as an orange, an apple, a potato, a banana, etc. When the signal is given the boy produces an object, holds it aloft, being careful to hold it perfectly steady for about one second, then returns it. He goes through the entire list the same way. Then the boys make their report. One point is allowed for each object guessed correctly. The one guessing the greatest number wins.

—D. C. Beard, "The Boy Pioneers."

Hide the Switch

Divide the group into camps, making a definite boundary of play, each side having a goal. A switch is given one side and one of their number hides it. The game now starts. As soon as the switch hider thinks the switch is about to be found, he seizes it and tries to go to his goal before he is caught. If he succeeds, then his side takes one of the opponents; if he is caught, the other side gets one of his players.

Indian Saddlebags

The game is played with a pair of bags four by seven inches (filled with beans or corn), sewed on either end of a stout rope or a strap twenty inches long.

Choose sides and let each side choose a chief. Each player should be equipped with a stout stick, preferably with a slight hook to the end of it—green branches may be selected. At either end of the field, which should be at least one hundred feet square and reasonably smooth, should be erected a simple goal-post like a capital letter H.

The kick-off is made from the center of the field by the chief and is accomplished by raising the bags into the air and throwing them with the stick, for no player is ever allowed to touch with his hands or his feet the moving bags. The bags may be carried on the sticks, thrown or passed from player to player in an effort to reach the goal post. Of course no "poor sport" will be tolerated, and if a brave loses his temper he should be promptly removed from the game. Each goal counts five scalps.

Encourage as open a game as possible. It is much

more satisfactory to all concerned and accidents are much less liable to happen. Be sure to have a second pair of bags handy in case one set is damaged in play. The umpire may penalize for rough play, or remove players who, in his opinion, are making the game dangerous. The game should be played in two halves, the length of each half to be determined before each game.

Jump the Shot

Have the boys form a circle, and the leader in the center swings a rope with a ball attached to the end close to the ground and each player jumps over it as it passes. If a player stops the moving rope, he is required to drop out of the game. The leader increases the rapidity of the rope, and continually raises it a little higher from the ground.

To fasten the ball on the end of the rope, place the ball in a towel and then tie.

Knapsack Race

Have the boys pair off, one to be the Runner and the other the Knapsack. When this has been done, the boys selected as the knapsacks get astride the shoulders of the runners, and thus they proceed over a course of fifty feet. There they change places, the knapsack becoming the runner and the runner the knapsack. The team crossing the starting line first wins.

Knights, or Horseback Wrestling

Sides are chosen, and the big boys take the smaller ones upon their backs. The one who carries the boy is called the Horse, and the other the Rider. The horses upon one side charge and jostle the horses of the other

side, while the riders try to pull each other down. The game continues until only a single horse and rider remain. This side wins the game.

Lame Fox and Chickens

One player is appointed Fox, and stands in a den marked off at one end of the campus. The other players are called Chickens, and have a chicken yard at the other end of the campus. The chickens advance as near the fox's den as they dare, and try to get him to come out. When the fox thinks they are close enough he darts out, only being allowed to take three steps, when he is obliged to hop after the chickens who are also compelled to hop. If he touches one before he reaches the chicken yard, the one touched becomes a fox and helps in catching the other chickens. The last chicken caught is the fox for the next game.

Last Couple Out

The boys form in a double file, each couple clasping hands. The odd player who is called It stands at the head of the double column. He calls "Last couple out," and the last two players in the column run on his own side of the column and try to reclasp hands somewhere in front of It before being tagged by him. If It tags one of the boys before this is done, he takes that boy as his partner and the other boy is It. Each couple, after having their run, take places at the head of the line.

Leap-Frog Race

This race is run by groups from three to ten on a side. A course is chosen, from one hundred to two hundred yards, according to the number of boys in a

group. The boys are placed fifteen feet apart. At the signal "Go" the racers who have lined up give a "back" as in leap-frog and the last man proceeds as quickly as possible to jump over the backs of the others. When he alights on the last jump, he gives a back. Then the next follows, etc., until the mark is reached at the finish. The group wins who first has a player reach the goal.

Monkey Tag

Each boy secures a base, such as a tree, stone, or fence post, and one is called the Hunter. The boys keep in constant motion, running from base to base, while the hunter endeavors to catch a boy off a base. No two boys can occupy one base at the same time. The Monkies repeat this rhyme,

"Monkey, monkey, bottle of beer,
You can't catch a monkey here!"

The boy who is caught is hunter and the hunter becomes a monkey.

Mount Ball

This ancient game is played under difficult but very amusing conditions. The players "pair off" according to height, strength, and agility, and form a double circle, faces to the center, with from two to six paces interval between pairs, according to the number of players taking part. A coin or other article tossed in the air decides which boy of each pair shall become Pack-mule or Pony and which shall be Rider. Those designated as ponies take a stride position sideward and brace themselves by placing both hands on the knees, which should be kept extended, the body being forward in order

that the riders in the rear, outer circle, may readily mount by straddling their shoulders, upon the command of the leader of the game to "Mount." The riders having mounted, play "catch ball," the ponies (as the play becomes better understood) growing restive, turning right, left, or about in order to make the ball catching as difficult as possible. When the ball has been missed by a rider, all immediately dismount and flee, the pony of the rider who missed the ball quickly picking it up and commanding all to "Stand" or "Halt." All riders stand still and the pony endeavors to hit a rider who may jump upward, or drop, but not otherwise leave his place. The other ponies remain in position in order that the riders may be readily distinguished. If the player who aims to hit a rider is successful in properly hitting him, places are exchanged, riders becoming ponies and ponies riders. If not successful, the game is continued as at first. The ball must at no time be held by a player but tossed as quickly as caught, no matter in what position the rider may find himself. The play may also be so directed that any pony can pick up the ball and aim it at the nearest rider. The leader of the game gives the command to mount and dismount, and determines the "misses" and "hits."

—*Mind and Body,* Vol. I.

Observation Race

The contestants for this race are all blindfolded, placed with their heels to the line, with their backs to the direction in which they are to run and before the bandages are removed from their eyes, small articles are placed at short intervals upon each side of the course to the finish line. The length of the course should be

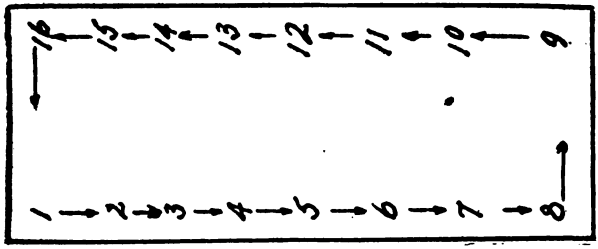
adapted to the average age of the contestants. When the tomato cans, handkerchiefs, hats, etc., have been placed along the line, the starter cries, "Attention!" "Are you ready?" Then at the report of the pistol each lad tears the bandage from his own eyes and races down the track, using great care to mentally note every object he sees on either side during the run. When he crosses the finish line, he must stand with his back to the course, until he has made his report to the judges. The boy making the most points wins.

—D. C. Beard, "The Boy Pioneers."

Pass and Toss Relay (Double Line)

The players are divided into two equal groups which compete against each other. Each group is divided into two lines or ranks which stand facing each other. There should be from ten to twenty feet of space between the two ranks. The game consists of passing a bean bag up one of these lines to the end, when the last player runs across to the opposite line, tossing the bag as he goes to the end man in that line, who catches it and passes it down the line. The same play is performed at the other end, the last player running across to the opposite line, tossing the bag as he goes to the last player there. The lines move up or down one place each time a player runs across to the opposite rank. The game in detail will be as follows:

No. 1 has a bag, and at a signal passes it down the line to No. 8, who runs across toward No. 9, tossing the bag to No. 9 as he does so. It must be tossed before he has gone halfway across the space. No. 9 immediately passes the bag to No. 10, and so on up the line to the last player, No. 16. The moment that he receives



the bag, he runs across toward No. 1, in the opposite rank, making a running toss as he does so. At the same time the entire line from 9 to 15 move up one place to make room for No. 8, who should take his place at the foot of the line next to No. 9. As soon as No. 1 receives the bag, he passes it down the line to his neighbor, No. 2, and so on till it reaches the end of the line, which at the same time should be moving down one place to make room for No. 16, who should take his place at the head of the line next beyond No. 1.

This play is repeated until No. 1 reaches his original position again, and the bag is passed to him there. Immediately on receiving it, he should lift it high as a signal that the play is completed in his group. The group wins whose first player is first to do this.

The game may be made a little more definite by No. 1 having some distinguishing mark, as a handkerchief, tied on his arm. When players have some proficiency in the game as prescribed, they may play with two bags instead of one, keeping both in play at once. In this form of the game the diagonal opposites start each a bag at the same time, that is No. 1 and No. 9. The game becomes thus just twice as rapid. The team wins whose Nos. 1 and 9 first succeed in both returning to

their original positions, where they should hold the bags aloft. A score should be kept, each team scoring two points for winning a game and one point for every time that its opponents' bags touch the floor, either through poor throwing or bad catching.

—Jessie H. Bancroft, "Games for the Playground."

Peg Placing

This game can be played by any number of boys in competition one against the other. Each boy secures a peg, and from a given line, give one hop; then stoops over, reaching out with one hand and sticks his peg into the ground as far as he can reach. This continues until one boy is considered the winner.

Poison

This is another splendid after-supper game and is played in many ways, one of the best of which is the following:

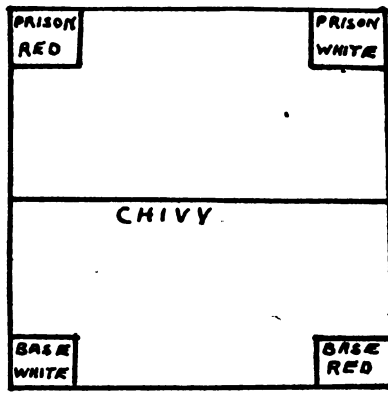
Form the players in a circle by holding wrists. Then in the center place an Indian club, a tall bottle, or something similar, and by it lay a soft playground or indoor ball. The circle begins to rotate about the club, the game being to keep from knocking the club or bottle over on the one hand, but on the other hand to force someone in the circle to knock it over.

The instant it falls the circle dissolves and all the players, except the one who knocked over the club, runs while he picks up the ball and throws it at the running players. If he succeeds in hitting someone, the one hit is out of the game. If he fails, he is out. So the game goes on until there are but two players.

It can be made more lively by using three or five clubs or bottles.

Prisoners' Base (1)

Prepare the ground as shown in the diagram. The corners represent the four bases and prisons and the space in the center forms the home for the most important performer, who is technically known as Chivy. Two captains are chosen. The captain of the reds



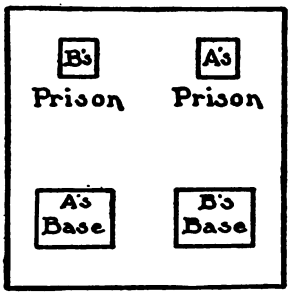
sends one of his men into the center of the square to act as chivy, and virtually serve as the signal for hostilities to commence. A member of the opposite side pursues him; if he is caught he is placed in prison. The side that puts all its opponents in prison first wins the game.

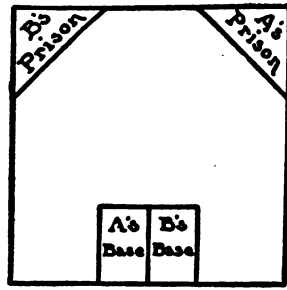
Prisoners' Base (2)

Played by any number of persons, though the best number is from twelve to sixteen. Two enclosures are

marked off, each large enough to hold half the players, and two prisons, a little smaller, some distance from the bases, according to convenience. Two methods of laying out ground are shown in the diagrams.

The players are divided into two sides, each of which occupies one of the bases. A player from one side begins the game by running beyond the bounds of his base





and one on the opposite side pursues him. A second man from the first party chases the pursuer, and so on, each party sending out as many men as they choose. If any one is touched while out of bounds, by a player on the opposite side who left bounds after him, he must go to the prison belonging to the enemy, and stay there until he is released by one of his own side. The prison of each side is opposite the base of the other side, as shown in the diagrams. No one is allowed to touch the catcher as he returns to his base, which he must do at once. A prisoner can be released by any one of his friends who can run from his base to the prison without being caught. When more than one player is in prison they may link hands, and reach out into the playing space, the man touched being the only one released. The

prisoner and his friend may then return to their base in safety. But if a player is caught while attempting a release he must himself go into prison. The game is won by the party that succeeds in getting all its enemies into prison at the same time. It is necessary for a player to remember which of his opponents left their base before him and who after him, so that he may know whom to chase and whom to avoid. When a large number are out of bound this complicates the game.

—Champlin's "Cyclopedia of Games and Sports."

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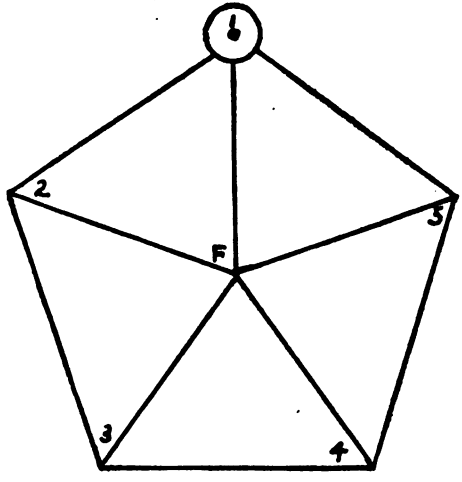
Rounders

Form the ground into a pentagon, each of the five sides constituting one of the five bases, which are numbered from one to five. These bases form the spots or "homes" which the different players have to reach, if they wish to continue participation in the game. When practicable, these bases should be about fifteen or twenty yards apart; this is about right to prevent a "rounder" or entire circuit of the bases being too easily accomplished.

In the center of the grounds, marked by the letter F, is the spot where the "feeder" stands to deliver the ball to the "striker" (1) and this position is technically known as the "seat." It is the duty of this feeder to give or toss the ball to the various players who constitute the in side, as they come; and as on him depends much of the success which attends those who are in the field, he should not be lightly chosen, but be a responsible person always on the alert and up to every kind of ruse and artifice to secure the retirement of those who are in.

Choose up two sides, twelve or so on each side, toss for choice of innings.

The in side then appoints a feeder, and distributes the remaining members of the side around the pentagon, so as to cover as much ground as possible, and prevent



the ball from passing beyond the bounds of this belt of investment.

The object of the striker is to hit the ball, and perform the circuit of the five bases without being hit or touched by the ball while between bases, or before it has been thrown to the feeder and grounded home.

The counting is the same as American baseball.

Rolling Target

This game consists in shooting or hurling through a rolling hoop a stick or gymnasium wand. The hoop

may be from six inches to two feet in diameter. The smaller hoop is adapted only to expert players; it is well to begin with a hoop the size of a barrel hoop.

Where there are numerous players, they are divided into opposing teams, which alternate in throwing at the target (hoop). These players take places at intervals of about five feet along one side of the playground, each holding a spear (stick) to hurl at the hoop as it passes him. Another player stands at one end of the ground and sends the hoop rolling the full length of the space covered by the playing team; its course should be from ten to twenty feet distant from the line-up of the team and parallel to the latter.

As the hoop passes him, each player in turn hurls his spear at it. This is best done with the spear held horizontally at a height of about the middle of the hoop. Each spear that successfully goes through the hoop scores one point for its team. Each team has three rounds, and then gives place to its opponents. The team first scoring one hundred points wins the game.

When there are not enough players to put into teams, each player scores independently, the first to make twenty points winning.

To insure safety, no player should be allowed on the side toward which the spears are hurled. This game may be played capitally with bean bags instead of sticks.

—Jessie H. Bancroft, "Games for the Playground."

Shoot Out

Divide the boys into two groups, and draw them up in a line about twenty-five or thirty yards from the targets, which are old bottles, bricks, cans, etc. At the word "Fire," stones are thrown at these targets. When

a target falls, the umpire directs the corresponding man of the other group to sit down. He is supposed to be killed. The game goes on until the whole of one group is killed. A limited number of stones can be given to each group or a time limit placed upon the attack.

Spud

Spud is played ordinarily with an old indoor baseball somewhat soft from use. A basketball or volley ball may be used. All gather around one of the players who drops the ball, at the same time giving one of the names or numbers. The person called immediately obtains possession of the ball and throws from where he stands at one of the players, who scatter. If he hits a player, that man strives to hit another, and so on until someone misses. One miss counts one spud. The person who misses continues the game in the center. Three misses or spuds make the guilty party liable to punishment as in "All Run."

—Spalding's "Book of Outdoor Games."

Shooting

Mark a large circle on the ground and place all but one boy within it. This boy has a football and endeavors to hit those within the circle. If one is hit, he takes a position outside the circle and assists in shooting the others. Only one ball is used.

To vary this game one boy gets into the circle with the football and all of the other boys outside. He rolls the ball out of the circle and tries to tag a boy. If he tags a boy before the ball is kicked back into the circle that boy assists him to catch the others. As soon as

the ball is kicked back into the circle, the circle tender must return and kick it out before he can tag another boy.

The Staff Run

Two tent groups play this game against two other tent groups. We will call them A and B, C and D. A and B groups are partners and form into two columns, the boys standing one behind the other, the first boys in the columns facing each other about fifty feet apart. C and D groups do the same, forming beside the other columns and about fifteen feet distant.

The leader stands in the center of the space after handing a staff to the first boy of each of the opposing columns in front of him.

Upon a given signal the boys with the staffs run across as quickly as possible to the head boys of their partner columns, hand them the staffs and retire from the game. The boys now holding the staffs run across and hand them to the first of the remaining boys of their partner columns, and retire; and so on back and forth until the last boys carry the staffs to the leader.

—Sir Baden Powell, "Scouting Games."

Three Deep

The boys form a circle, two deep, one behind the other. One player is selected as Runner and another as It, or Chaser. The chaser tries to tag the runner before he can get in front of a couple. If the runner gets there, the third boy becomes the runner and the chaser tries to tag him. This goes on until one is caught. He then becomes the chaser, and the game goes on.

This game is also good for indoors.

Wheelbarrow Race

This race is run by several teams of two. Distance, one hundred yards. One boy is the wheelbarrow, who proceeds on both hands, while his legs are held by his partner.

Whip Tag

Have the boys form a large circle, with hands behind them, and facing the center. One player runs around the outside of the circle and places a "beetle" (a towel with a knot in the end) in the hands of one of the players. This player chases the other and has the opportunity to hit him with the beetle until he gets back to the place he has left. The holder of the beetle now continues the game.

Yale Lock Tag

This game originated at Yale University. The players form in pairs with arms locked and scatter over the campus. One player is selected for Runner and another for Chaser. The chaser tries to tag the runner, who may save himself by locking arms with any one of a couple. This compels the third player to leave his partner and take the place of the runner and the player tagged becomes the chaser.

Suggestions

The following familiar games that need no explanation can be played to good advantage.

Follow the Leader, Leap Frog, Duck on the Rock, Cross-Tag, Squat-Tag, Crack the Whip, Obstacle Race,

Events for Outdoor Meet

Weight Classification	*Number Trials*	*Badge Standard*	*Scoring Limits*
60 to 80 lb. Class—			
50 yard dash	1	8 seconds	7 to 9 seconds
Standing broad jump	3	5 ft. 6 in.	3 ft. 5 in. to 7 ft. 7 in.
Running broad jump	3	10 ft.	5 ft. 10 in. to 14 ft. 2 in.
Baseball throw	3	120 ft.	70 ft. to 170 ft.
81 to 95 lb. Class—			
75 yard dash	1	11 seconds	10 to 12 seconds
Standing broad jump	3	6 ft.	3 ft. 11 in. to 8 ft. 1 in.
Running broad jump	3	12 ft.	7 ft. 10 in. to 16 ft. 2 in.
Baseball throw	3	150 ft.	100 ft. to 200 ft.
96 to 110 lb. Class—			
100 yard dash	1	14 seconds	13 to 15 seconds
Standing broad jump	3	6 ft. 6 in.	4 ft. 5 in. to 8 ft. 7 in.
Running broad jump	3	13 ft.	8 ft. 10 in. to 17 ft. 2 in.
Running high jump	3	3 ft. 9 in.	2 ft. 8½ in. to 4 ft. 9½ in.
Baseball throw	3	180 ft.	130 ft. to 230 ft.

111 to 125 lb. Class—

100 yard dash	1	13 seconds	12 to 14 seconds
Standing broad jump	3	7 ft.	4 ft. 11 in. to 9 ft. 1 in.
Running broad jump	3	14 ft.	9 ft. 10 in. to 18 ft. 2 in.
Running high jump	3	4 ft.	2 ft. 11½ in. to 5 ft. ½ in.
Baseball throw	3	195 ft.	145 ft. to 245 ft.
Putting 8 lb. shot	3	30 ft.	17 ft. 6 in. to 42 ft. 6 in.

Unlimited Class—

100 yard dash	1	12 seconds	11 to 13 seconds
Standing broad jump	3	7 ft. 6 in.	5 ft. 5 in. to 9 ft. 7 in.
Running broad jump	3	15 ft.	10 ft. 10 in. to 19 ft. 2 in.
Running high jump	3	4 ft. 4 in.	3 ft. 3½ in. to 5 ft. 4½ in.
Baseball throw	3	210 ft.	160 ft. to 260 ft.
Putting 8 lb. shot	3	35 ft.	22 ft. 6 in. to 47 ft. 6 in.

Points shall be scored on the following basis:

All dashes—1/6 second equal 10 points out of a possible 100 points.
Standing broad jump—½ inch equals 1 point out of a possible 100 points.
Running broad jump—1 inch equals 1 point out of a possible 100 points.
Running high jump—¼ inch equals 1 point out of a possible 100 points.
Baseball throws—1 foot equals 1 point out of a possible 100 points.
Putting shot—3 inches equals 1 point out of a possible 100 points.

—John Brown, Jr., M.D., New York City.

Potato Race, Relay Races, Tug-of-War, Hopping Race, Wheelbarrow Race, Chariot Race, Skin the Snake, Run Sheep Run, Sack Race, Hop-Scotch, Line Tug-of-War, and Three-Legged Race.

For more games, refer to the following books:

POTATO RACE

"Games for the Playground, Home, School and Gymnasium," by Jessie H. Bancroft; "Play," by Emmett D. Angell; "Handbook of Boy Scouts of America."

Many leaders state that they have had success in promoting Tether Ball, Javelin Throwing, Croquet, and Volley Ball on the campus.

CHAPTER III

GENERAL CAMP AND OUTING GAMES

Ambushing

The main body advances along a road, with Scouts thrown out on either side to prevent any danger of surprise.

Two groups (the enemy) are following them behind, and attempt to ambush them by one group getting in front and the other attacking in the rear. They shadow the main body, as it advances until a suitable part of the country is reached, when one group attempts to get ahead by going around in a semi-circle and joining the road again further on. If they can do it, they hide in an ambush and attack the main body when it comes up; the other group, which has been following behind, should then immediately attack in the rear. For a successful ambush, the group in the rear should be able to attack immediately the ambush is reached; and so should follow closely behind. If the group making the semi-circle is seen, it should be followed and the ambush discovered; the members of this group and of the other group behind can be captured by merely being touched.

—Sir Baden-Powell, "Scouting Games."

Attack on Camp (1)

The campers should be divided into two companies or battalions, one company guarding the camp by placing

their men on the guard line completely encircling the tent grounds. The attacking party should be outside the guard lines in the woods trying to get through the line of the defense. If the attacking party succeeds in getting through the lines and in carrying off a hat placed on one of the tables in the mess tent and in safely returning outside the guard line, the camp is captured.

Attack on Camp (2)

Divide the boys into two groups, one called the defenders, the other the attackers. All the boys wear on their hats numbers, three inches high, printed in black on a white background, decipherable at a distance of one hundred yards.

When all is ready, the attackers are marched into the woods near camp, and are requested to advance upon the defenders under cover.

If the defenders are able to read the numbers on a boy's hat correctly, he calls out the number to the umpire and writes it down; also the same thing applies to the attackers. When only fifty yards separate the two parties the umpires call out the names of those who are supposed to be shot, and they drop out of the game. When the attackers are near enough they charge. The side having the most left wins.

Barrel Boxing

The boys will declare this the very best ever. Take two sugar barrels, knock the bottom out of each and nail the hoops securely all round with small nails. Be very certain there are no sharp nails or splinters, and, if convenient, pad the top of the barrels. The game should be played on sand or sod, so as to avoid hard bumps.

Each boxer is placed in a barrel and the referee calls the game. The contestants each pick up their barrel and move toward the approaching player. When they get near enough to box the game is to see who can knock the other over first. Each down is a round. Avoid overdoing it. If barrels are carefully prepared there is no danger of accident. Be sure the barrels are large enough so as to allow the contestants free movement on the inside.

Cowboys, or Cattle Rustling

Choose sides in the usual manner; let each player provide himself with some object to represent a cow, such as a stick or a stone.

Lines should be fixed on opposite sides of an open space to indicate the ranches of the two factions. The space between is the battleground. Each side must place its cattle in a line in its own ranch.

The object of each player is to guard the cattle on his side from the rustlers opposite and to watch his opportunity to rustle or capture a cow from the boys on the other side. Any boy found in your ranch or in the central space may be made prisoner by slapping him on the back three times, or holding him long enough to repeat "one, two, three." Every prisoner captured takes sides with his captors and tries to rob his late friends. The game lasts until all the cows or all the cowboys, or both, of one side are captured by the other.

As a rule, this game is played in the twilight, and there are great opportunities for slyly creeping into the enemy's ranch, when they are all busy defending a united attack, or when they are all busy in a raid and leave their own cattle unguarded. Your ranch is home for

your own side, and no one can capture a rustler on his own ranch, or on his own side of a line drawn in the middle of the open space.

—D. C. Beard, "The Outdoor Handy Book."

Catch the Fox

One boy is called the Fox, who starts out from camp and hides himself in the woods. When about fifteen minutes elapse the boys or hunters start out to find him.

The object of this game is for the fox to get back to the camp before the hunters catch him. When he is spotted, a run ensues. The boy who catches the fox becomes the fox, and the game goes on.

A Compass Game

Here is a game which the Shanghai Scouts play. Competing scouts start from a base line, each with a different compass-bearing given him, to a flag some distance away —not necessarily straight in front of the scout.

Each competitor has a basket over his head, or a broad-brimmed hat with paper or linen hanging down all round, so that he can see only the ground at his feet and the compass in his hand, but cannot look ahead.

By walking exactly on the given bearing, he will reach the allotted point—it may be flagpole, or a mark or stone, or a coin on the ground.

Deer-Hunting

The deer hunt has proved to be a most successful game.

The deer is a dummy, best made with a wire frame, on which soft hay is wrapped till it is of proper size and shape, then all is covered with open burlap. A few touches of white and black make it very realistic.

If time does not admit of a well-finished deer, one can be made of a sack stuffed with hay, decorated at one end with a smaller sack for head and neck, and set on four thin sticks. The side of the deer is marked with a large oval, and over the heart is a smaller one. Bows and arrows only are used to shoot the deer.

A pocketful of corn, peas, or other large grain is now needed for scent. The boy who is the deer for the first hunt takes the dummy under his arm and runs off, getting ten minutes' start, or until he comes back and shouts "Ready!" He leaves a trail of corn, dropping two or three grains for every yard and making the trail as crooked as he likes, playing such tricks as a deer would to baffle his pursuers. Then he hides the deer in any place he fancies, but not among rocks or on the top of a ridge, because in one case many arrows bould be broken, and in the other, lost.

The hunters now hunt for this deer just as for a real deer, either following the trail, or watching the woods ahead; the best hunters combine the two. If at any time the trail is quite lost, the one in charge shouts "Lost Trail!" After that the one who finds the trail scores two. Any one giving a false alarm by shouting "Deer!" is fined five.

Thus they go till some one finds the deer. He shouts "Deer!" and scores ten for finding it. The others shout "Second!" "Third!" etc., in order of seeing it, but they do not score.

The finder must shoot at the deer with his bow and arrow from the very spot whence he saw it. If he misses, the second hunter may step up five paces, and have his shot. If he misses, the third one goes five, and so on till some one hits the deer, or until the ten-yard

limit is reached. If the finder is within ten yards on sighting the deer, and misses his shot, the other hunters go back to the ten-yard limit. Once the deer is hit, all the shooting must be from the exact spot whence the successful shot was fired.

A shot in the big oval is a body wound; that scores five. A shot outside that is a scratch; that scores two. A shot in the small oval, or heart, is a heart wound; it scores ten, and ends the hunt. Arrows which do not stick do not count, unless it can be proved that they passed right through, in which case they take the biggest score that they pierced.

If all the arrows are used, and none in the heart, the deer escapes, and the boy who was deer scores twenty-five.

The one who found the dummy is deer for the next hunt. A clever deer can add greatly to the excitement of the game.

Originally paper was used for scent, but it is bad. It littered the woods, yesterday's trail was confused with that of to-day, etc. Corn proved better, because the birds and the squirrels kept it cleaned up from day to day, and thus the ground was always ready for a fresh start. But the best of all is the hoof-mark for the shoe. These iron hoof-marks are fastened to the shoes, and leave a trail much like a real deer. This has several advantages. It gives the hunter a chance to tell where the trail doubled, and which way the deer was going. It is more realistic, and a boy who can follow this skilfully can follow a living deer. In actual practice it is found well to use a little corn with this on the hard places—a plan quite consistent with realism, as every hunter will recall.

It is strictly forbidden to any hunter to stand in front

of the firing-line; all must be back of the line on which the shooter stands.

There is no limit to the situations and curious combinations in this hunt. The deer may be left standing or lying. There is no law why it should not be hidden behind a solid tree trunk. The game develops as one follows it. After it has been played for some time with the iron hoof-mark, as above, the boys grow so skilful on the trail that we can dispense with even the corn. The iron mark like a deer hoof leaves a very realistic "slot" or track, which the more skilful boys readily follow.

—Reprinted from "Boy Scout Manual" by special permission of Ernest Thompson Seton.

The Den of Wild Beasts

Each player represents some wild and ferocious animal, and each one chooses a convenient tree, post, or stone for his particular den. All then make a terrible noise, the Lion roars, the Panther screams, and the Wolf howls as a signal for the game to commence.

The most venturesome and alert lad leaves his den, keeping a close watch upon his neighbors. He dances around to entice them from their dens and soon succeeds in drawing a crowd to the center of the field.

The fun then begins. No animal can be captured while at its own den, and no animal can be captured while bringing home a captive. Any animal which leaves its den last may capture any one of those already in the field. If the lion is away from his den and the tiger is not, the tiger may leave his den and give chase to the lion, and if the wolf from his den sees them, he may give chase to both. But if the lion in the meantime

touches his own den, he may start out in pursuit of both tiger and wolf.

Captures are made by tags or touches with the hand. The animal tagged deserts his former den and joins with his captor in pursuit of the others. Often a den will contain a lot of animals, and a few moments later it will be cleaned out by the skill and dexterity of some wolf, panther or lynx. The game ends only when all the animals are collected in one den and there are none left to capture. —D. C. Beard, "The Outdoor Handy Book."

Deer Stalking

The leader of a group is the Deer. He is not allowed to hide, but stands erect and is permitted to move occasionally.

After the leader has been away for about ten minutes the Hunters start out to find the deer, each being careful not to be seen by the deer. If the deer sees the hunter, he directs him to drop out of the game. After a given time, the leader blows a whistle, all the hunters stand up on the spot, and the one nearest the deer wins the game.

Moonlight Excursions

Moonlight evenings can be turned into profitable social stunts, by taking small groups out through the woods, or in boats down the river, or on the lake, holding a mock trial around a fire, or having light refreshments served. A straw ride also creates much sociability.

Far and Near

An umpire goes along a given road or line of country with a group. He carries a scoring card with the name of each boy on it.

Each boy looks out for the details required, and directly he notices one, he runs to the umpire and informs him or hands in the article, if it is an article he finds. The umpire enters a mark accordingly against his name. The boy who gains most marks in the walk wins.

Details like the following should be chosen, to develop the boy's observation and to encourage him to look far and near, up and down, etc.

The details should be varied every time the game is played; and about eight or ten should be given at a time.

	Points.
Every match found	1
Every button found	1
Birds' foot-tracks	2
Patch noticed on stranger's clothing or boots	2
Gray horse seen	2
Pigeon flying	2
Sparrow sitting	1
Ash tree	2
Broken chimney-pot	2
Broken window	1

—"Scouting for Boys."

Find the Flag

The leader of the camp hides a flag in some remote part of the woods. He carefully writes out on paper a description of the place and hands one to each leader of a tent. At a given time they all set out to find the flag. The tent that secures it keeps it and places it on the front of their tent.

Finding Places

The leader goes for a walk in the country a day or two before this game is played, taking with him a supply of plain cards. On each card he writes a short description of various places he passes, such as "Wooden bridge over stream with three willows near," or "White five-barred gate near ruined cottage."

On the day the game is played, these cards are distributed among the boys, who are allowed a certain time, according to local conditions, to discover the places described on their cards and report to the leader, who remains at the starting point all the time. The boy who returns giving a full description of the place wins the game. —Sir Baden-Powell, "Scouting Games."

Flag Game

The campers are divided into two groups, known as Reds and Blues. Each wears an armband around the left arm, the color of his side. The field of action must be governed by the local conditions. It should be at least one-half mile wide and one-half to three-quarters of a mile long, and consist of such property that the boys would be free to tramp over. A larger territory is even more desirable. A wooded section adds to the interest of the game.

The field of action is equally divided and one-half is given to the red force and one-half to the blues; each force has five large flags, 30 by 30 inches, and ten small flags, 12 by 18 inches, which they place in their own territory; each flag must float to the breeze. The placing of the flags is done by the leader of each side accompanied by a judge previous to the starting of the game.

The start is made at a point equally distant from both territories. Each force at once enters its own territory and distributes its men to protect its own flags. The next step is to invade the opponents' territory and capture their flags. Each flag captured counts ten points—each small flag five points.

A man may be put out of action by being captured and held by two men and his armband taken. However, he must be outnumbered two to one before being placed out of action. He cannot resume the game. Each armband turned in at the close of the game counts three points. A man, when captured, retains any flags or armbands he may have in his possession, but should he be captured when in the act of taking possession of a flag, that flag must be replaced.

The winner is the side securing the largest number of points from flags and armbands captured. There should be several judges distributed throughout the territory to see that the rules of the game are observed. The time of the game may be from one to three hours, according to conditions.

Front Duty

The players select two leaders whose generalship throughout the game can be relied upon. The leaders, in turn, enlist their followers. When the sides are chosen the opposing forces march in opposite directions and fly their respective standards above their camps. The forces bivouacking soon become deeply interested in an engagement between the outposts, or pickets, a number of which have been placed on guard by each commander at a short distance from the camps. Finally one of the combatants is overpowered and brought within the enemy's picket

line. The struggle between the outposts continues until the last on either side returns to his camp to report that the enemy is in sight. Immediately a line of battle is formed, the players in single or double lines in front locking arms, or grasping hands, the command to "Charge!" following. Amidst songs and shouts and the din of battle the hosts meet. The side which is successful in forcing its opponents to retreat a given distance wins the battle. —*Mind and Body,* Vol. I.

A Message to Garcia

This is an exciting camp game that can be quickly adjusted to any sort of local conditions. Prepare a number of flour shells, by tying a spoonful of flour up in a bit of thin tissue paper. Select a spot in as thick a woods as possible. Place all campers anywhere that they see fit within three hundred feet of the chosen spot, arm them with shells, and the game consists in having several boys attempt to get to the center point through the lines without getting hit above the waist with a flour shell. It is an excellent combination of stalking, woodcraft, and careful planning. As soon as a man with a message is shot down, the man throwing the fatal shot becomes messenger in his place, and the game goes on until the "message is carried to Garcia."

Indian Hunt

Sides are chosen by two leaders, including every member in camp, except one leader, who must remain at home and one to go to the neutral zone or the place where all Indians must report. The object of the game is for every boy to go from the starting place and report at the neutral zone and from there return by a different route

to the starting place without being seen by an Indian of the other side.

When an Indian sees an opponent, he must call the opponent by name, whereupon the boy whose name has been called must stop, take off his hat, and give it to the boy who called his name, or place it on the ground if the opponent so desires. The person who has thus been scalped must return to camp immediately, and he has no right to aid or abet a tribesman in making known the whereabouts of their opponents. He is to all intents and purposes a dead Indian.

The neutral zone should be a place in an opening or at a building at which every Indian should report to the leader and be given a fair chance to get under cover before he can be scalped.

How the points count:

Indian returning with his own hat, 1 point.

Indian returning with his own and other hats, 1 point for each hat.

Indian returning scalped, but having first secured scalps from his opponents is credited with ½ point for each scalp.

No Indian may secure a scalp after having lost his own.

Wherever it is possible to make a complete tour, by going one way and returning another, the interest in the game is greatly increased. Sometimes the game is successfully played after it becomes dark, both tribes going in opposite directions and often making detours of four or five miles in order to avoid their opponents.

The success of this game depends upon the honesty of each boy.

Lion Hunt

One boy represents the Lion, who starts out one-half hour before the Hunters. His pockets are full of cut-up paper, which he drops at intervals, so the hunters can track him. He also carries six pine cones, or balls of paper, to defend himself.

When he is tracked to his lair, the hunters, who are each armed with one pine cone, or ball of paper, can throw them at the lion, and if he is hit three times he is killed. If the lion hits any of the hunters they are killed. The lion should have twice as many balls to throw as the hunters.

If the lion can kill three men before they kill him he is winner.

Observation

On a hike, to develop the power of observation in the boys, make out a list of different objects that you are likely to pass and give to each boy, such as cow, house, sheep, goat, dog, cat, horse, hawk, etc., each counting one point. Only the boy seeing the object first gets the point, and the one getting fifteen points first wins.

This can vary by agreeing upon plants, trees, birds, etc.

One Tree Away

For this game a base is marked out, usually by a circle of trees with scarves attached, on fairly level ground free from stumps and loose stones.

The next ring of trees encircling this base is the defense line.

The party is divided into two sides, Stormers and Defenders, in alternate games, which may last from ten to twenty minutes each.

The defenders remain in the base while the stormers retire out of sight. As soon as they have taken up their positions the umpire blows his whistle three times and the attack commences; the defenders leaving the base and sending scouts well forward to obtain all possible information of the enemy's movements.

The object of the stormers is to get as many men as possible into the base untouched by the defenders before the umpire's whistle finishes the game.

Each man gaining the base untouched scores a point in favor of the stormers; he should sit down well within the base line in order not to obstruct his own side.

No stormer may be touched so long as he has one hand on the trunk of a tree, and should he be unduly crowded by the defenders he may order them "One tree away." A tree affords protection to only one stormer at a time and may not be held by a defender.

If a stormer is touched, he must at once proceed to the prisoners' camp near the base, where he can watch the game and be out of the way of the combatants. When the game has started no defender may enter the defense line mentioned above except in actual pursuit of a stormer; on missing or touching him he must at once go outside again before attempting to tackle another. Flags tied to small sticks (not poles) may be borne by some of the stormers, and a stormer who carries his flag into the base may demand the release of a prisoner.

—Sir Baden-Powell, "Scouting Games."

Object Hunting

This is a very interesting game. The one in charge has a sheet of paper; at the head of one column after another he places the name of some object the others are to

bring. For instance, a piece of mica, a golden rod blossom, or the bark from a cedar tree. In fact, anything to make the boys think and use their eyes. The objects are announced and at the word "Go!" each one runs as quickly as possible and brings back the required object. They line up and, after examination of the things, they are marked one, two, three, etc., in the order in which they return. The winner is he who has the smallest time score at the end of the contest. This game is even more enjoyable if played at night.

Protecting the Medicine Scalp

This is a good game for a quiet day in camp. Hang the Big Medicine Scalp—which may be anything decided upon by the boys—on a flagpole or tree centrally located and in plain sight and well out of reach of the tallest man. Pick a certain number of spies from the campers, who shall endeavor during the twelve hours of a day to get down the scalp and hide it. Just who the spies are should be kept a strict secret until they let the fact be known themselves by being caught in an attempt to secure the scalp. It offers a rare chance for strategy and cleverness.

Cross Country Runs

No boy who has not had a careful heart examination should be allowed to participate in cross-country runs, but for sound, healthy fellows they are great sport, especially if the run can be arranged through big open timber. Let two sides run against each other by having one group make the start and the other group run from the destination back to camp.

The Hare-and-Hound Race is a form of cross-country

running, and can be made a very popular camp game by making adequate preparation in advance.

Take an evening at the camp fire and tear paper for a scent, and lay out two possible courses, either of which the hares may take. Arrange the contest as even as possible. Do not make the mistake of making all your best runners hares, and thereby insuring a losing game for the hounds from the beginning.

There are dozens of forms of the game of chase, all of which are exciting and worth while.

Determine bounds in a piece of timber; choose three Skunks, and give them three minutes to hide. The Hunters must touch the skunk on the back before he is caught.

Another way is to arm the escaped prisoners with walking sticks pointed at one end; allow them a start and compel them to make an arrow each time they deviate from a straight course, cross a log, stream, or any obstruction. As soon as any one prisoner is caught the others can scatter and each one make his own trail.

Roadside Whist

While the boys are walking along the road let one-half watch one side and the rest the other side.

Scoring:

A baby	2 points
A black horse	1 "
A white horse	2 "
A ladder against a house	3 "

Other things can be added from time to time. A given number of points wins the game.

This can be varied by counting dogs, or guessing the color of horses' tails, or counting wagons that are seen.

Rabbit Hunt (1)

Three Rabbits (boys) are sent out after breakfast and hide themselves in the thickets, a limit being given as to where they may go. When they have been gone an hour or two, the rest of the boys start out to find them. If they are spotted with field glasses it counts, provided they tell which boy it is. After a certain time all return to camp.

Rabbit Hunt (2)

The game of Rabbit Hunting is suited for two hunters in limited grounds.

Three little sacks of brown burlap, each about eight by twelve inches, are stuffed with hay.

At any given place in the woods the two Hunters stand in a ten-foot circle, with their bows and arrows. One boy is blindfolded; the other, without leaving the circle, throws the Rabbits into good hiding-places on the ground. Then the second hunter has to find the rabbits and shoot them without leaving the circle. The lowest number of points wins, as in golf. If the hunter has to leave the circle he gets one point for every step he takes outside. After he sees the rabbit he must keep to that spot and shoot till it is hit once. One shot kills it, no matter where struck. For every shot he misses he gets five points.

After his first shot at each rabbit the hider takes alternate shots with him.

If it is the hider who kills the rabbit, the hunter adds ten points to his score. If the hunter hits it, he takes ten off his score.

If the hunter fails to find all the rabbits, he scores twenty-five for each one he gives up.

The hider cannot score at all. He can only try to add to the hunter's score. Next time the two change places.

A match is usually for two brace of rabbits.

—"Boy Scouts of America."

Robbers and Soldiers

This game is best played in the country, where there are woods in which the Robbers may hide.

The players are divided between Robbers and Soldiers, there being about ten robbers to fifty soldiers. The larger and stronger players are usually selected for the robbers. The soldiers have one general, who directs their movements, and the robbers a captain. The robbers are given five or ten minutes' start from the prison. The soldiers stand at this place marked as their fort or prison until the general gives the command for the search to begin. The object of the robbers is to hide so that the soldiers may not find them, and, when found, to resist capture if possible. They may hide by climbing trees, or dodging behind them, conceal themselves in underbrush, under dead leaves, etc. If played right, the game should be a very strenuous one, the resistance offered by the robbers requiring several soldiers to overcome. A robber may resist all the way to prison. A guard is appointed by the general for the prison, and prisoners may run away at any time if not prevented by the guard. The soldiers, in attempting to locate the robbers, will use many devices besides a simple hunt. For instance, they will form a large circle and gradually work in toward the center, thus surrounding any robbers who may be hidden within the territory so covered. The game is won when all of the robbers have been made

prisoners. Old clothes are quite in order for this game. The soldiers will find whistles of advantage for signaling each other for help.

—Jessie H. Bancroft, "Games for the Playground."

Game of Renegade

Choose up and divide into two sides, Indians and Whites. Have a camp for each where all are safe and a field between where captures can be made. Each hat counts a scalp and a boy without a hat is out of the game.

Before the game begins put a number of pebbles in a hat and one piece of coal or black stone. Let each white man draw a stone, look at it privately, and put it in his pocket. The one drawing the black one is Simon Girty, but he must keep it secret and at first play on the side of the whites, but as soon as a good opportunity comes, he can grab the caps of some whites and desert to the Indians' camp. The side capturing the greatest number of scalps is the winner.

—D. C. Beard, "The Boy Pioneers."

Stalking

A group of fellows gather at some rough spot in the woods where undergrowth is thick. One boy is given a whistle and allowed to run from the group for half a minute (or a minute, if the country is more open) in any direction he chooses. At the end of the stated time he stops and blows his whistle, when the other boys all start after him and try to creep up to the spot where he is standing without being seen. The boy with the whistle must remain within ten feet of the spot he has selected and does not hide. He keeps close lookout, and every time he sees one of the approaching stalkers he calls his

name, indicating where he sees him. The boy so named stands up at the spot where he is seen and keep his position until time is called. After a certain interval the first boy again blows his whistle, when every fellow stands up and shows himself, and the boy who is closest to the base of the whistle-bearer wins, and is given the whistle and allowed to go out first for the next period. The start each time is made from the former base of the whistle-bearer, so that it gives practically a new territory to work in each time.

Sham Battles

Great fun may be had with a sham battle if the arrangements are made several days before the real fight. Make a large number of shells by tying a teaspoonful of white flour in a sheet of tissue paper. Divide your camp into two sides in the ratio of four to one, the smaller group to have the advantage of building a fort at any place they may choose. Give each Soldier a certain number of shells, then place a flag so it can be reached from the ground any place on the wall of the fort. Place an umpire inside the fort and one outside the fort, and allow the attacking army to approach the fort from any three sides.

At a given signal the battle begins. Any man hit above the waist, except on the arms, is dead, and can fight no more. He may be wounded three times on the arms or legs before he is dead.

The object of the battle is the flag. If a soldier gets the flag in his hands he is immune from shells until ten feet from the fort, when he may be fired upon and killed. The flag must be taken fifty feet from the fort before it is really captured.

If wisdom is used in the choice of captains, this game will be a great success. Pine cones or green cat-tail heads may be used for ammunition, but if they are chosen the attacking army should be allowed to use shields made of green willow or alder saplings.

The ammunition left by a dead soldier can be used by his comrades, but not by the opposing side.

Shadowing

Divide the group into two sections, one to be the Enemy and the others Shadowers. The enemy proceeds ahead, and the shadowers follow them. If a shadower is seen by the enemy they can give chase and, if caught, is added to their number. If he is not caught before he gets back to his group, the boy who chased him stays with the shadowers. After several miles have been covered this way, a count is made, and the side having the larger number wins. Then the shadowers act as the enemy and the game goes on.

Spelling

In this game the players each contribute a letter toward the spelling of a word, their object being never to be the one to complete it, but to force the next player to do so; thus, one player may say T, the next E, the next N, and if no other letter can be added to form another word, the last speaker loses.

Spider and Fly

A bit of country or section of the town about a mile square is selected as the web, and its boundaries described, and an hour is fixed at which operations are to cease.

One group of boys is the Spider, which goes out and selects a place to hide itself.

Another group of boys goes a quarter of an hour later as the Fly to look for the spider. They can spread themselves about as they like, but must tell their leader anything they discover. An umpire goes with each party.

If within the given time (say about two hours) the fly has not discovered the spider, the spider wins. The spiders write down the names of any of the flies that they may see; similarly the flies write down the names of any spiders that they may see, and their exact hiding places. Marks will be awarded by the umpires for each such report.

The two sides should wear different colors or be distinguishable from each other in some manner.

—Sir Baden-Powell, "Scouting Games."

Spot Your Staves

This game is played in the same way as an ordinary paper chase, except that the hares are provided with a number of small circular gummed labels, such as are used by shopkeepers for marking the price on goods.

Every time the trail is dropped not more than two labels should be dropped with it. As soon as the trail is picked up by a hound he blows his whistle. The other hounds immediately proceed to the spot and search for the two labels. When found they should be stuck onto the finder's staff and at the end of the chase the scout with the most labels wins.

This tends to keep up the interest of the smaller scouts, who otherwise would soon be inclined to lag behind.

—*The Scout.*

The Torn Directions

The leader should write a description of the way to find a lost treasure that was buried years ago, and then tear it in half and give one part to one division of the camp and the other part to the other division. By the description on the part held, each division is to try to find the treasure, which is a basket of apples, or some other eatable article.

The Traitor

Divide the boys into two groups. One group is called Cowboys and the other Indians. Select a nearby woods for this game and divide it equally between the two groups. In the cowboy camp is a traitor who promised the Indians to place a letter containing details of the cowboy camp in a tree which he will mark in a certain way.

This tree should be near the center of the camp. The traitor leaves the camp and places the letter in the tree and returns. He is then arrested, but will not divulge the hiding-place. Then the cowboys set out to recover the letter before the Indians get it. Each boy is armed with fir-cones, and when an opponent is hit by a fir-cone he drops out of the game. This continues until the letter is found. A count is made and the side losing the greatest number of men is defeated. The side obtaining the letter counts it as four live men.

Wolf and Sheep

The boy who is to play the part of Wolf is selected by one of the numerous methods of counting out. The Sheep select one of their number for a shepherd-boy.

When this is arranged, the wolf departs to some place of concealment, a short distance from the spot selected for the fold.

When the wolf has concealed himself, he sets up a most dismal howling, and the shepherd-boy, followed by his sheep, seeks to discover the wolf, and all the sheep cry "Bah! Bah!" As soon as the shepherd-boy discovers the wolf he announces the fact with these words, "I spy a wolf!" Immediately he and all his sheep take to their heels, closely pursued by the wolf. If the wolf catches or tags a sheep or the shepherd before he reaches the fold, the one caught is wolf for the next game.

In Brooklyn the shepherd, or any one of the sheep who spies the wolf, cries "Stand!" At the cry of "Stand" all—wolf, sheep and shepherd—remain stationary until the shepherd counts ten. As the word "ten" is pronounced the spell is broken, and there is a wild race for the fold.

—D. C. Beard, "The Outdoor Handy Book."

Wool Collecting

Cut up in equal lengths some cheap skeins of wool (not bright colors) and lay a trail through the woods or over the fields, dropping some on the ground and tying on trees or fences. When all is ready start the boys out to pick it up. The boy returning with the most pieces wins the prize.

War Game (1)

This game is very popular in the camp where it originated. The boys are divided into two Armies, each having their own general and captains. If a camp has six tents there could be three tents on each side and the

leaders of the tents could be the captains, while some extra leader might act as general. The boys on one side wear handkerchiefs suspended from their necks by a light cord and left hanging down their backs. The boys on the other side wear a different colored handkerchief or a necktie fastened in the same way. Each side has its headquarters to defend, one side possibly taking the campus and the other side a building at some distance from the opposite party, between which there is plenty of room for scouting and secret movements. There ought to be at least a quarter or half a mile distance between the two headquarters. At a signal by a cannon or bell the war commences. The generals usually divide their armies into three parties, one a small scouting party, second, a defensive party, and the third an offensive party to locate the enemy and to bring back word of their movements. The offensive party then attempts to get to the enemy's headquarters and capture it. When the offensive forces meet the fighting takes place in the following manner: Each side tries to secure the largest number of the enemy's scalps, as the handkerchiefs and ties are called. When a warrior loses his scalp he may be declared dead, if it has been so agreed upon at the beginning of the encounter, or, if not, he is sent to a neutral place, where an exchange of prisoners is effected. Whenever there are five prisoners from each side, an exchange is made by five being returned under a flag of truce to their own general. The neutral zone is taken charge of by someone who is not fighting, and usually consists of a large circle or some building conveniently situated between both headquarters. By this exchange of prisoners it is possible to prolong the war indefinitely unless one side

is very much superior to the other. The game may commence in the early afternoon, and last until supper-time. Shortly before supper the cannon signal or the ringing of a bell indicates that no further exchange of prisoners will be allowed and then the fight proceeds to an end, either one side or the other being annihilated. This war game furnishes many of the actual conditions of war. There is opportunity of ambuscades, individual feats of prowess, skirmishes, or battles which take in all of the forces. It always proves immensely exciting, both to the boys and the leaders, and never fails to interest them.

This can be effectively worked in small towns as well as in camps, the principal thing being sufficient space and woods. The hand-to-hand fighting is very interesting in itself and affords many exciting contests between individual boys to defend their scalps.

The War Game (2)

Divide the camp into opposing Armies. Tents may oppose one another if the camp is large. One army shall be the defenders and the other shall attack. Assign to the defenders a territory, placing in the center of this an American flag. It shall be the duty of the attackers to get a man through the lines of the defenders and at least touch the flag within a given time limit. A field surrounded with woods is a good place to play. If an attacker be touched by a defender, he is out of the game. Boys always enjoy this game, as it gives a chance to exhibit skill in getting through the lines. There is always excitement in the defense and attack for all participants.

CHAPTER IV

STORMY-DAY ACTIVITIES

"Variety is the spice of life," and so in most camps a stormy day is welcomed occasionally, especially if it has been prepared for in advance. If you are fortunate enough to have a fireplace, so much the better; if not, by all means keep a wood fire burning. It is a great cure

A Stormy Afternoon

for "grouchiness" and drives many a little demon of home-sickness out of a camp on a stormy day.

Nearly every camp has its story-teller, and it is now

that he is much in demand. Choice books of short stories are taken from the leader's box, and the big dining tent is cleared for action, for, as the weather changes, so changes a boy's desires; after a few good stories must come games and stunts, with much variety. Short, snappy events are welcomed best; events in which all can take part.

The old graphophone is wound up and forced to tell for the thousandth time that season how Uncle Josh visited New York, followed by the Victor minstrels with their jokes that were long ago learned by heart. Perhaps a pot of taffy cools on the kitchen stove, or a bag of fresh roasted peanuts, that have been in the country store since last Fourth of July, surprise the energetic campers; but at any rate new and unheard-of things must appear on the program one after another, until every camper will remember that stormy day as one of the jolliest and best of all his outing.

The following simple games and stunts are suggestive, and can be conducted with practically no preparation or equipment.

Animal Blind Man's Buff

The players form a circle, and one player is placed in the center, blindfolded, with a stick or cane in his hand. The players dance around him, until he taps three times on the floor with his cane, when all must stand still. The "blind man" then points his cane at a player, who takes the other end in his hand and is commanded to make a noise like an animal, such as a dog, donkey, cat, etc. The blind man tries to guess by this who the boy is. If he guesses right, they change places.

Bear Fight

A circle about ten feet in diameter is drawn upon the floor. The two Bears, or contestants, step into the ring, fold their arms, and at a given signal hop toward each other on one leg. The object is for one to push the other out of the circle. The butting is done with the shoulders and upper arms.

Belmont Park

This game originated in a Young Men's Christian Association camp, when a tent leader, who wished to punish

BELMONT PARK

his boys mildly, made them sit down on the floor and hunch themselves around their trunks so many times. This is good to use in the dining-room, the boys making so many laps around a table, thus called Belmont Park.

Books for Rainy Days

"Days Off," Henry Van Dyke.
"Fisherman's Luck," Henry Van Dyke.
"Freckles," G. Stratton Porter.
"Laddie," G. Stratton Porter.
"Buffalo Roost," F. H. Cheley.
"Rolf in the Woods," Ernest Thompson Seton.
"Pecks in Camp," A. T. Dudley.
"The Blazed Trail," Stewart Edward White.
"Kindred of the Wild," C. G. D. Roberts.
"The Three Rivers Kids," F. H. Cheley.
"Four in Camp," Ralph Henry Barbour.
"Crooked Trails," Frederick Remington.
"Cattle-ranch to College," Russell Doubleday.
"The Horsemen of the Plains," Joseph A. Altsheler.
"Tom Strong, Washington's Scout," A. B. Mason.
"Wells Brothers: The Young Cattle Kings," A. Adams.
"The Cruise of the Cachalot," F. T. Bullen.
"Rhymes of a Rolling Stone," Robert W. Service.
"The Man from Glengarry," Ralph Connor.
"The Doctor," Ralph Connor.
"Camp Venture," G. C. Eggleston.
"The Man Without a Country," E. E. Hale.
"Around the Fire," H. M. Burr.
"Poems of Action," David R. Porter.
"The Adventures of Billy Topsail," N. Duncan.
"Four Afoot," R. H. Barbour.
"Kim," R. Kipling.
"Lure of the Labrador Wild," D. Wallace.
"Ungava Bob," D. Wallace.
"Beach Patrol," W. Drysdale.
"Held for Orders," F. H. Spearman.

"The Humming Bird," O. Johnson.
"The Varmint," O. Johnson.
"On the Old Kearsarge," C. T. Brady.
"The Oregon Trail," F. Parkman.
"Along the Mohawk Trail," P. K. Fitzhugh.
"Boy Scouts in the Maine Woods," J. Otis.
"Campmates," Kirk Munroe.
"The Kidnapped Campers," F. A. Canfield.

Blindfolded Boxing Match

This is an excellent fun maker, but must be carefully watched. Choose the boxers, then draw a great circle around them and inform them that the first man that steps outside the circle is out. Blindfold them securely and put on the gloves. Turn each combatant around several times until he has lost his sense of direction, and then declare the fight on. Incidentally the two blindfolded boys are widely separated, and two other boys are used as "teasers," to make them think they have found each other. When the fight has gone on long enough declare both winners.

Bull in the Ring

The boys form a circle, all joining hands. One boy is requested to be the Bull in the ring. He attempts to escape, by passing under or over the arms of the players, or by breaking through. If he succeeds, the player who is most responsible takes his place in the ring.

Boston

Arrange chairs in a circle and number the players. One boy is blindfolded and placed in the center. He calls out two numbers; the bearers of these numbers are re-

quired to change seats, while he tries to catch one. If he does, they change places and the game proceeds.

Botanical Puzzle

Write the following questions on cards cut in the shape of apples or pumpkins. A cabbage or squash hollowed out and filled with bonbons makes a suitable prize.

1. What vegetable may be found in a boat? Leeks.
2. What flower appears on the face of a clock twice in twenty-four hours? Four o'clock.
3. What plant does a shepherd watch? Flocks (phlox).
4. A traveling Israelite? Wandering Jew.
5. A body of water? Bay.
6. Found in historical works? Dates.
7. Found on a ship? Ragged sailor.
8. In royalty's cap? Prince's feather.
9. In my watch? Thyme.
10. What opens at dawn? Daisy (day's eye).
11. In the alphabet? L M (elm), U (yew).
12. In a book? Leaves.
13. In the water? Currants.
14. How does a dandy look? Spruce.

Balloon Volley Ball

Stretch a string across the hall, and divide the boys into halves, placing them on either side of the string. Throw a small air balloon into the center. Each side tries to keep the ball from touching the floor on their side. When a side allows this, the other side scores a point. Ten points is game. The boys should be cautioned not to use their hands. Only the head can be used to bounce the ball.

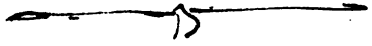
Balloon Blowing

Place the boys on opposite sides of a wide table and put a balloon in the center. At a given signal, one side tries to blow the balloon over the heads of their opponents. If this is done, it scores one point. Ten points is game.

The Chewing-Gum Contest

Tie a stick of gum in the middle of a piece of string. Supply as many as you think will take part.

Each of a pair of contestants takes an end of a string in his mouth, and at a signal begin to chew. The one that arrives at the gum first gets it.



Celebrities

Cut out of papers and magazines pictures of noted athletes, statesmen, preachers, soldiers, and authors, and paste them on numbered cards for the boys to guess. The boy who makes out the largest correct list wins a prize.

This game can be varied by using pictures of fish, animals, trees, flowers, birds, snakes, and insects.

Cock Fighting (1)

The group form a circle and two boys enter the ring. They take a squatting position with their hands clasped around their knees, and a broomstick is placed over the wrists, passing under the knees. The Cocks hop around in this fashion, trying to upset each other, while the boys in the circle cheer for their favorite cock.

Cock Fighting (a)

Although only two boys can play at one time, they will keep the rest of the company in roars of laughter. The two who are to represent the Cocks having been chosen, both are seated upon the floor. Each boy has his wrists tied together with a handkerchief, his legs being secured just above the ankles in like manner; his arms are then passed over his knees, and a broomstick is pushed over one arm, under both knees, and out on the other side over the other arm. They are carried into the center of the room and placed opposite each other with their toes just touching. Each cock tries with the aid of his toes to turn his opponent over on his back or side. The one who can succeed in doing this first wins the game. It often happens that both cocks turn over at the same time, when the fight begins over again.

Cat and Mouse

Have the boys form a circle and select one player to be the Mouse, who takes his place inside the circle. Another player is selected as Cat, and he takes his place outside the circle. The object of the game is for the cat to catch the mouse. The boys forming the circle can assist the mouse, by letting it out or in the circle at any time, but the progress of the cat should be hindered. The introduction of another cat makes it more interesting. When a mouse is caught, he becomes the cat and then chooses the mouse from the circle.

Ditch Tug-of-War

Draw two parallel lines on the floor, about five feet apart, and line up even sides facing each other, toes

against the lines. The object of the game is for one side to try and pull the other over on their side. If this is done, that boy drops out of the game. Only one boy is allowed to pull another.

Dog Fight

Two players place themselves on their hands and knees, facing each other, about three feet apart. Put over their heads a band of leather or canvas, or of anything that will not hurt the heads, which must be kept up and back. At the word "Go!" the players pull against each other until one of them is pulled off the mat, or his head pulled forward, thereby releasing the strap. The other is the victor.

Eskimo Race

The boys taking part in this race, stand with hands and feet on the floor, the knees stiff, the hands clinched and resting on the knuckles. The elbows should be stiff. In this position a race is run, or rather "hitched" over a course long enough to thoroughly test the performers.

Foot Pushing Contest

This game is for two boys at a time. Have them sit down facing each other, clasping their knees with their hands, and lifting their feet until they touch. At a given signal they push each other in that position. The boy who is overbalanced two out of three times loses.

First Aid Spelling Down

Two leaders are selected and they choose sides. Everybody is in it. Sides line up. Scoutmaster announces the

first-aid subject and one leader gives first symptom, second leader next point. It goes back and forth as in the old-fashioned spelling bee. When case is finished, another is named. A scout missing a point sits down.

—*The Scout.*

Falling Stars

Paint a dozen peanuts with ink or paint, then place them in a large bag of nuts and suspend the bag over the boys' heads. Then choose two captains, each of whom should have a stout stick. They shinney off, just as in a shinney game, and then strike the bag, which, of course, breaks and sends the peanuts in every direction to be scrambled for by the boys. Each plain nut counts one and the painted ones ten each. It is a strenuous game, but great fun.

Grab the Hat

This game is for two boys at a time. They step forward, place a hat on the floor and lean over it, each placing his right hand under the arm-pit of the other. With the left hand they try to pick up the hat. If one succeeds the other tries to hit him on the back before he comes to an upright position. If he fails, the other boy wins.

Guessing the Spot

Show a series of photos or sketches of objects in the neighborhood, such as would be known to all the boys if they kept their eyes open; for instance, cross-roads, curious window, gargoyle or weathercock, tree, reflection in the water (guess the building causing it), and so on.

Hog Tying

Hog Tying is a strenuous camp game, but one that campers enter into with great zest.

Choose five Hogs to represent each side. Equip each one with one yard of stout manila rope. At a given signal turn all ten players loose, the game being to see which side can tie the feet of the other side first. The game will need an umpire who will impose fair play and properly deal with ill temper. There are no rules except fight hard, play fair, and be a man. Soft earth or a good grass plot and old clothes are most desirable.

Hit the Whistler

Take a rope about twenty-five feet long and secure the center to the floor. Two boys are blindfolded, one having a whistle and the other a pillow, and take hold of the ends of the rope. The boy blows the whistle and the other boy tries to find him and hit him with the pillow. This affords a lot of fun.

Hunt the Coon

This is an indoor game, founded on the familiar Hunt the Thimble.

Use a little dummy Coon; either make it or turn a ready-made toy rabbit into one by adding tail and black mask, and cropping the ears.

All the players but one go out of the room. That one places the coon anywhere in sight, high or low, but in plain view; all come in and seek. The first to find it sits down silently, and scores one. Each sits down, on seeing it, giving no clew to the others.

The first to score three coons is winner, usually.

Sometimes it is played until every one but one has a coon; that one is the booby. The others are first, second, etc.

Sometimes each is given his number in order of finding it. Then, after seven or eight coons, these numbers are added up, and the *lowest* is winner.

—"Boy Scouts of America."

Hot Hand or Hot Cockles

One player stoops over and covers his eyes with his hands. The rest of the group gather around and one hits him a slap with open hand. The object of the game is for the boy who is down to guess who struck him. If he guesses right, that boy takes his place.

Huntsman

This game is one of the liveliest evening pastimes. It may be played by any number of persons above four. One of the players is styled the Huntsman and the others must be called after different parts of the dress or accouterments of the sportsman. Thus, the coat, hat, shot, shot-belt, powder, dog, gun, and everything belonging to a huntsman has its representative. As many chairs as there are players, not counting the Huntsman, should now be arranged in two rows, back to back, and all players must seat themselves.

The huntsman walks round the chairs and calls out the assumed name of one of them—for instance, "Gun." The player immediately gets up and takes hold of the coat-skirts of the huntsman, who continues his walk, and calls out the others one by one. Each must take hold of the skirt of the player before him, and when they are all summoned the huntsman sets off running round the chairs

as fast as he can, the other players holding on and running after him. When he has run round two or three times, he shouts "Bang!" and immediately sits down in one of the chairs, leaving his followers to scramble to the other seats as best they can. One will be left standing, there being one chair less than the number of players; the player so left must pay a forfeit. The huntsman is not changed throughout the game unless he gets tired of his post.

The Hidden Object

Send the boys out of the tent or dining-hall.

Take a thimble, ring, coin, bit of paper, or any small article, and place it where it is perfectly visible but in a spot where it is not likely to be noticed. Let the boys come in and look for it. When one of them sees it he should go and quietly sit down without indicating to the others where it is.

After a fair time he should be told to point it out to those who have not succeeded in finding it, to ensure his having really seen it.

Hidden Birds

Slips of paper containing the following sentences are passed to the boys. They are to find the hidden birds.

1. The path through the meadow leads to the mill (Owl).
2. Are all arks built alike (Lark).
3. How rents have advanced (Wren)!
4. Oh! awkward boy, how could you be so careless (Hawk)?
5. Did they rob in daylight (Robin)?
6. Have you read Gulliver's Travels (Gull)?

7. She looks wan and pale (Swan).
8. They both rushed away in silence (Thrush).
9. The crown and glory of life is character (Crow).
10. He broke the reed in half-inch lengths (Finch).
11. He swallowed the medicine easily (Swallow).
12. I made known to her a venerable friend of mine (Raven).
13. Do venture a little farther (Dove).
14. I met her on the beach (Heron).
15. Does the pup love Ruth (Plover)?
16. This song will be a glee (Eagle).
17. Maj. Ayers is a handsome man (Jay).
18. The celebration began at dawn (Daw).
19. He found in grammar tiny words for great uses (Martin).
20. Can a rye field produce such sorrow (Canary)?

Hidden Flowers

Pencil and paper are provided for each boy, also a list of the following questions, the answers to which are flowers:

1. Flowers often sought in vain by young gentlemen (Tulips).
2. A fashionably dressed man and a beast of prey (Dandelion).
3. A flower much used by cooks (Buttercup).
4. What a lover called his rival (A Coxcomb).
5. A boy's delight in winter (Snowball).
6. A warm-weather friend (Palm).
7. What young women are said to be anxious to wear (Orange Blossoms).
8. What women tread under foot (Lady's Slipper).
9. A token of remembrance (Forget-me-not).

10. A way for a poor man to get rich quick (Marigold).
11. Late afternoon (Four-o'clock).
12. A balm for sorrow (Heart's Ease).
13. What a father said to his son early in the morning (Johnny Jump-up).

Indoor Races

Various sorts of races are often popular with boys if the number of contestants is not too great. The following have been found attractive:

1. Forward hop race.
2. Backward hop race.
3. Forward, holding one ankle in hand.
4. Backward, same.
5. Rolling race—over and over.
6. Three-legged race (two men).
7. Sack race.
8. Hobbled race (tie feet with rope).
9. Blindfold race—very funny.
10. Forward jump race.
11. Backward jump race.
12. Obstacle race.
13. Rider race (two boys).
14. Elephant race (two boys).
15. Potato race.
16. Peanut relay—carry peanut in spoon.
17. Crab race—forward.
18. Crab race—backward.

Indoor Meet

Various forms of the indoor meet have been used for all occasions with great success. The list of events given

below are especially good for camp on a stormy day:

1. *Shot Put*—Use a small dry sponge for shot.

2. *Hammer Throw*—Use paper bags blown up with air and a yard of string attached.

3. *Twenty-yard Dash*—Carry an egg twenty yards in a teaspoon held in the extended right arm.

4. *Running Broad Grin*—Have all grin as "loudly" as possible. The judges measure the grin with a strip of paper.

5. *Running High Whistle*—The boy who can hold a whistled note the longest with one breath.

6. *Light Weight Race*—Carry lighted candle in one hand and a pail of water in the other. If water is slopped over, or the candle goes out, the contestant is out.

7. *One Hundred-Yard Dash*—On the end of one hundred inches of string tie a loaf of sugar or a marshmallow. The race is to gather the string and marshmallow into the mouth without the aid of the hands.

8. *Obstacle Race*—Place nickels in pans of white flour to see who can first dig them out with their teeth, their hands tied behind them.

9. *Shot Put*—Throwing pebbles into the mouth of a jug.

10. *Endurance Race*—See who can eat four plain, dry soda crackers first and swallow them sufficiently to whistle at the end.

11. *Shot Put*—Throw bean bags, sticks, stones—anything, through a rolling hoop.

12. *One-mile Run*—Add a column of figures the total of which will be 5,280.

13. *Mile Walk*—Walk 100 feet with hobbles on, made by tying a rope loosely about both ankles.

14. *Long Glum*—The player that can keep from smiling longest while all the others jeer and laugh, wins.

15. *Discus Throw*—Lie flat on back and throw a slipper over your head with your two feet.

16. *Obstacle race*—Make a large number of chalk marks on the floor at stated distances. Give each runner a damp rag about four inches square with which to rub out the chalk marks.

17. *One Hundred-yard Dash—Blow Race*—Stretch two wires or strong strings, running through paper cones, across the entire width of the room, parallel to each other and some distance apart. The object is to blow the cones from one end of the string to the other.

18. *Tug of War—One-leg Tug of War*—Obtain a rope about fifteen feet in length, with a padded loop at each end. One foot of each competitor should be inserted in a loop, their backs turned toward each other, the center of the rope placed over the winning line, and the signal given. Whoever pulls the other over the line is the victor; the act of lying down, also is an acknowledgment of defeat.

19. *High Jump—Jumping Through Fingers*—Hold a stick of wood by placing a forefinger on each end and, without letting it go, try to jump over it both forward and backward. You may also jump over your middle fingers, placed together, without touching or separating them with your feet.

20. *Relay Race—Peanut Relay Race*—Boys are lined up in two columns, as in the ordinary relay race. For each column two chairs are placed a convenient distance apart, facing each other, with a knife and a bowl half full of peanuts on one and an empty bowl on the other. At the word of command the first boy on each side takes the knife, picks up a peanut with it, and carries the peanut on the knife to the farther bowl. Upon his return

the second boy does the same, and so on. The second boy cannot leave until the first has deposited his peanut in the empty bowl, and has returned with the knife. A peanut dropped must be picked up with the knife. Fingers must not be used, either in putting the peanut on the knife, or in holding it there. The side which makes the round wins.

21. *Hammer Throw—Throw Disc*—Have a boy mount a small table or stool, and throw a quoit, ball or bean-bag the greatest possible distance without losing his balance. The object may be thrown backward over the shoulder, if preferred. Another method is to hold the object firmly between the ankles and throw it over the head from behind.

22. *Wrestling—Hand Wrestling*—Two players face each other, feet planted firmly, full stride position, left and right hands grasped. Each tries to displace the other. One foot moved displaces the player.

23. *Shot Put—Ring the Bell*—Take a hoop about eighteen inches in diameter, a barrel hoop will do, and hang a bell so that it swings through the center. Suspend the hoop from the ceiling or door casing, so that it will be five feet from the floor. Divide the company into two groups. Have three bean-bags ready. The object is to throw the bean-bags through the hoop, at a distance of ten feet, without ringing the bell. The side getting the largest count wins.

24. *Twenty-yard Dash—Horsemen*—This is a rough-and-tumble game for the boys, and must be played either outdoor or in a large, bare room. Sides are chosen, the big boys taking the small boys on their backs, carrying them "pick-a-back." The one carrying the boy is called the Horse and the other the Rider. At a given signal the

sides rush toward each other, the horses trying to knock down the opposing horses, and the riders trying to unhorse each other. The game continues until a single horse and rider remain, and the side to which they belong wins the game.

Land Tilting

The canoe jousts can be used to good advantage indoors in the following manner:

Place two chairs the proper distance apart; have a boy mount each chair, stand on one leg, and endeavor to push or frighten his opponent off his chair with his joust. Dropping the joust, or putting your other foot down, is the same as being forced off the chair.

It is also great fun to divide the camp into two squads and as fast as one boy is declared out let another take his place until all of one side have been put out. It is one of the best stormy-day stunts.

Leg Wrestle

Lie down on the back, side by side, the feet of each boy being beside the other boy's head. At the word "Go!" each brings the leg nearest his opponent at right angles with his body and then lowers it. This may be done two or three times, but the last time the leg is raised each tries to catch his opponent's leg and to roll him over, which is a defeat.

Club the Monkey

Every camp should own a pair of stuffed clubs, for there is no end to the good stunts in which they can be used. Club the Monkey is one of the best.

Two boys are chosen, and to one is given a bell or any

instrument with which he can make his position known. The camper who holds the stuffed club is blindfolded. When the monkey rings his bell the blindfolded boy seeks to hit him with the stuffed club.

When the pair are tired, let them exchange, and the monkey becomes the man with the club. The monkey is then secretly instructed to lie flat on the ground, give his signal, then quietly roll over. The club man, having previously been monkey, thinks he knows just how the monkey will act, and the situation becomes screamingly funny.

Another way to play the game is to form a great circle, all facing in, then choose a monkey and have him go around the outside and place the club in some other boy's hands, then run around the circle until he comes to the place made vacant by the new monkey. The new monkey does the same, and so on. The game is to get around the circle and into the opening with just as little clubbing as possible.

Monkey Tag

Monkey Tag is another form of the above game. The player that is It tags with the stuffed club, drops it and runs. The one tagged must pick up the club and tag some one else, and so forth. A tag on the head or below the waist does not count.

Nut Race

Lay out nuts just as you would for a potato race, providing a pan to put them in at the head of the row. Then have the contestants get down on all fours, stomach up. Upon the upturned stomach place anything large and round, such as a basket ball, or an empty bucket turned

on its side. The contestant must travel on all fours and carry the obstacle with him. The nuts when picked up are carried in the hand until dropped into the receptacle placed for them.

The game may be complicated and made more difficult by having contestant One gather contestant Two's nuts and place them in his own pail, and vice versa.

This is an excellent game for fat campers.

A Nail-Driving Contest

Give each of a number of boys a board, a certain number of small nails and a tack hammer, to see who can drive the most nails in a given period. Usually it is a practical demonstration of the tortoise and the hare.

Another way that adds to the competitive feature is to use one hammer and allow one boy to use it thirty seconds at a time, when he must pass it to his neighbor. This is very exciting.

Not I, Sir

The boys sit in chairs in a circle and are numbered in order. One is chosen to be teacher. He turns to some member of his class, and this conversation takes place:

Teacher—"I heard something about you, No. 2, sir."

Pupil—"What, sir, me, sir?"

Teacher—"Yes, sir, you, sir."

Pupil—"Not I, sir."

Teacher—"Who then, sir?"

Pupil—"No. 5, sir."

No. 5 then attempts to ask, "What, sir, me, sir?" before the teacher can say, "No. 5 to the foot." If he fails, he goes to the foot of the class, but continues the dialogue

with the teacher. The player at the head of the class when the game ends is declared winner.

Observation

Send each boy in turn into a room for half a minute; when he comes out take down a list of furniture and articles which he notices. The boy who notices most wins.

The simplest way of scoring is to make a list of the articles in the room on your scoring paper with a column for marks for each boy, which can then easily be totaled.

Paper Race

Cut up different colored tissue paper into squares about four inches in diameter. The players are lined up at one end of the room, each with a square of paper, and at a given signal they try to fan this paper to the other end with a hat, fan or book. The papers can be numbered, so if they get mixed the boys can distinguish theirs.

To vary this game, the papers can be blown by each boy.

Pass Ball

Have the boys divide and form two parallel columns, the boys in each column standing one behind the other. At a given signal a ball is passed between the outspread legs of each column. The last boy in line picks it up, runs to the head of the line, and passes it through the line again, and so on over the course. The line that makes the greatest speed wins.

This game can be varied by having the boys pass the ball over their heads, or from hand to hand.

It is also a good game to be played on the campus.

The Rat Hunt

All the boys seat themselves in a circle on the floor, and one is supplied with a piece of steel, or other article with which to make a scratching noise on the floor. One of the players is appointed Cat, who stands up in the center of the ring. The holder of the Rat watches an opportunity to scratch on the floor when the cat is not looking in his direction. The latter turns quickly around to detect and if possible to seize the rat from the boy. The boy, however, passes the rat to another, and so on, the boy holding it scratching whenever the cat's attention is turned in an opposite direction. If the cat succeeds in detecting a boy, and seizes the rat from him, they change places and the game goes on.

Skunk

Form a long straight line, each camper standing as close to his neighbor as he can. The leader then shows them how to stand, by bending over just as far forward as possible and still keep the knees stiff and the heels on the floor. Place the left hand on top of the head and extend the index finger of the right hand as far toward the floor as possible.

The leader calls "Attention! Take Position!" The end man is tipped off before, so that just as soon as all are in that awkward position he suddenly calls out—"Oh, my, I smell a skunk!" Everybody giggles just enough to make their balance the more insecure, when

suddenly the leader gives the man next to him a good shove and the whole line topples over like tenpins.

Skin the Snake

Any number of players stand in line at "front dress." Each player stoops over, putting his right hand between his legs and grasping the left hand of the player behind him. At a given signal, the last man in line lies down on his back, putting his feet first between the legs of the player in front of him. The line walks backward, striding the bodies of those behind, and immediately lying down upon having no more to stride. Upon completing the transformation, all are lying on their backs. Then the last man who lay down rises to his feet and strides forward up the line, the rest following as fast as their turn comes. During all these maneuvers the grasp of the hands has not been broken. When performed rapidly this presents a peculiar spectacle, yet it is very simple.

—Spalding's "Indoor Games."

Swatting Flies

One boy is chosen It, and must bend over so as to draw his trousers tight across the seat. A light slipper is then used as a swatter. The game is to swat the boy bent over without letting him catch you with the slipper in your hands. When he bends over he must close his eyes until the slipper hits, when he can rise up and look. When he catches some boy with the slipper that boy becomes It. Insist on moderation.

Spider

Divide your campers into two equal squads, and form them in two lines facing each other. Draw a straight

line between the rows. Equip each pair of opponents (one on either side of the line) with a stick three feet long—a green limb will serve the purpose. At a signal each boy attempts to pull his opponent over the line. As soon as a boy steps over the line he is out, and the winner is free to pull with any boy on the other side that may have defeated his opponent. So the struggle goes on, the losers urging their comrades on to greater efforts until all of one side are vanquished. In case a stick is broken, both are out.

Sword Duel

Place paper swords (made out of rolled newspaper) in the right hands of two blindfolded boys. Make them kneel on the floor and grasp the same hammer with their left hands. At a given signal they are to begin fencing with the paper swords, each keeping his left hand on the hammer. The one who touches the other on the breast most often in a given time wins. A piece of white cloth may be pinned to the breast as a mark to aim at.

Seeing and Remembering

Fill a table with all sorts of things generally found around a camp, such as acorn, stone, corn, leggings, knife, etc. Keep the table covered until ready for use. Then remove the cover and let the boys march around it three times, touching nothing on it, just simply looking. The cover is then replaced, and each boy is requested to write down on paper the objects he saw. The boy making the largest correct list, wins.

The Struggle

Two players face each other about a yard apart, stretch arms out sideways, lock fingers of both hands, and, leaning toward each other till their chests touch, push chest to chest, each striving to force the other back to the wall of the room or on to a goal line. At first a very short struggle is sufficient to set their hearts pumping, but after practice for a few days the heart grows stronger, and they can go on for a long time.

Sculptor

One of the players is called the Sculptor. While he is looking at the others, they dare not move, and are to remain in a fixed position like statues. The sculptor turns his head and counts up to seven. During the count the players may move; but when the sculptor turns around, if any one is moving he is sent back to the starting point, which is at one end of the room. The object is to get to the other end without being caught by the sculptor.

Sportsman

The players assume names of various sorts of game—Quail, Bear, Deer, Fox, etc., one being left to represent the Sportsman. All are seated in a circle, to hear the sportsman tell the story of his hunt. When he describes the killing of a certain animal, the player gets up and seats himself on the floor at the sportsman's feet. This continues until all are out of the chairs, and then the sportsman says, "To your den." Every boy tries to get a chair. The one who fails becomes the sportsman and tells another story.

Shoe the Horse

Draw all your campers up in a great circle; have them sit down, remove both shoes, then remove the strings and place them in the toes of the shoes. The shoes are then placed in the center of the circle, and at a signal they all race for the pile, hunt for their shoes, take them to a place of their own choice, put the strings in as they were at first, and put on their shoes. It is very funny. Some boys will not know their own shoes, while others will make desperate efforts to put them on wrong feet, or at least break the shoe strings in the process of lacing them up. The first boy finishing is declared winner and chooses the next stunt.

Tugs of War

There are a number of kinds of tugs-of-war, all of which are suitable for boys.

1. Plain rope tug-of-war for best two out of three.

2. Leaders sit and place their feet against each other, then take a stout stick in their hands and hold just over a dead line. The teams also sit, spread their legs and grasp the boy in front about the waist. At the signal, all pull. Pull for the best two out of three.

3. Tie either end of a ten-foot rope about the right feet of two opponents. Let them stand at stride back to back with rope taut until the signal is given. They then pull to see who can pull the other over the dead line first.

4. Form a circle about a long rope that has been tied together at the ends. Draw a diameter to be used as a dead line—all on one side of the line representing one team and all on the other the other team. The game is to see which side can first pull all the other side over

the dead line. The circle must be kept as near round as possible.

5. Rattlesnake tug-of-war: Sides are chosen with an even number on each side. The boys then lie flat on their stomachs, facing each other, with hands extended, crossing arms with the boy on each side of them, and grasping the hand of the opponent opposite.

At a signal each side endeavors to pull the other side by simply squirming backward.

Testing the Sense of Smell

Prepare a number of paper bags, all alike, and put in each a different-smelling article, such as chopped onion, tan, rose leaves, leather, anise-seed, violet powder, orange peel, etc. Put these packets in a row a couple of feet apart, and let each competitor walk down the line and have five seconds' sniff at each. At the end he has one minute in which to write down or state to the umpire, from memory, the names of the different objects smelled in their correct order.

Twisted Fish

The boys are given slips of paper with the following words to untwist into the names of fish:

1. Lee (Eel)
2. Utort (Trout)
3. Sasb (Bass)
4. Hercp (Perch)
5. Uns (Sun)
6. Kermacel (Mackerel)
7. Kipe (Pike)
8. Laehw (Whale)

9. Odrws (Sword)
10. Kshar (Shark)
11. Pkericle (Pickerel)
12. Tca (Cat)
13. Rpac (Carp)
14. Lodg (Gold)
15. Ogd (Dog)

United States Mail

This requires a large room with little furniture in it except chairs, which are ranged around the wall at equal distances from each other. A Postmaster is chosen by the company. Each player is given the name of a city, which he records on a letter. When the postmaster calls, "The post is going from Chicago to Boston," the boys bearing these names quickly change seats, while the one who has been blindfolded seeks to secure one of the vacant chairs. If he is successful, the player whose chair he occupies takes his place. Now and then, "General post" is called, when all change seats. The scrimmage which follows provokes no end of fun.

Whistling Contest

Divide the boys into pairs, one of each pair going on one side of the room, and the other opposite. Each boy on one side of the room is handed an envelope containing the name of a familiar tune. At the word from the starter each boy opens his envelope, finds out the name of the tune, then runs across and tries to whistle that tune to his partner. As soon as the partner recognizes the tune, he writes it on a card, and the boy runs back to the starting point. The first one back with the correct tune on his card wins.

Watch Your Step

The boys form a circle, holding hands, and an object, such as a bottle, stool, etc., that will tip over easily when touched, is placed in the center of the circle. The players swing around the object, each trying to make the other tip over the object. The boy who does, drops out, and the game goes on until one boy remains, who is the victor.

This can be played on the campus also to good advantage.

Wrist Pushing

To be played by two boys, half facing each other, each putting out the wrist nearest to his opponent, at arm's length; pressing it against the other's wrist, and trying to turn him around backwards.

Suggested Games

The following familiar games that need no explanation can be played to good advantage:

Bean-bag; Peanut Race; Blind Man's Buff; Going to Jerusalem; Jacob and Rachel; Spin-the-Platter; Stage-coach; Wink; Beast, Bird and Fish; Pinning Tail on Donkey; Passing Clothespins.

Note—For more games for indoor events, refer to the following books: "Indoor Games and Socials for Boys," G. C. Baker; "Games for the Playground, Home, School and Gymnasium," Jessie H. Bancroft.

CHAPTER V

QUIET GAMES

There are times in camp when a boy does not want to play active games, but desires a quiet game to play by himself, or with a few fellows, in a tent, or around the fireplace in the lodge. It is worth while to have on hand some of the old-fashioned home games, such as Jack Straws, Authors, Flinch, Checkers, Dominoes, Chess, all kinds of puzzles, Carrom Boards, Parchesi Boards, and many other familiar games.

Below are a few suggestions of games that the boys can make themselves that will be interesting and played with enthusiasm.

Bull

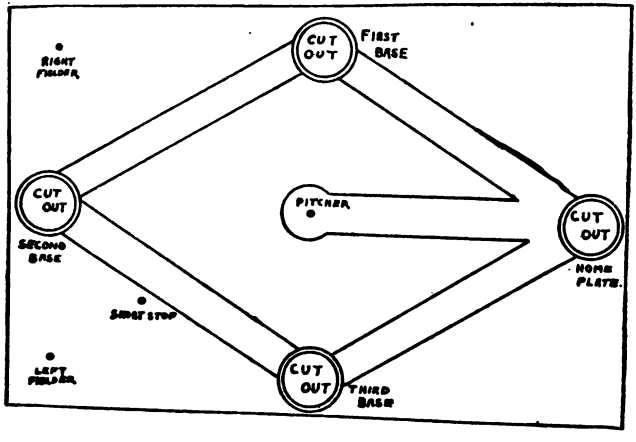
This is a form of quoits that is perennially popular on shipboard, and there is no reason why it cannot be introduced in camp, the boys making the outfit.

Nine rings, made of rope-yarn and about three inches in diameter at the opening, are supplied to each player, who tries to throw them on a "fid" that is placed fifteen or twenty feet away. The fid originally was an iron implement so named, used by the sail-maker of the ship for stretching "grummets" or rope rings to the size needed. As employed in the game, it is a cone-shaped piece of wood, set small end upward in a frame of wood. Each player throws three rings and then gives place to another

player, who throws three also, and so on, until each player has thrown his nine rings. Only those rings that encircle the fid and those that rest on the stand of the fid actually count. A ringer counts five points; resting on the fid two points. The game is played for fifty points.

A Baseball Game

Draw on a piece of cardboard a diagram as below and cut out the inside of the base circles marked "cut out." The player selected for first go, selects a button which



will drop into these base openings and places the button to the right of the opening marked "home plate." By snapping the button with the forefinger, endeavor to make it drop into first base, second base, third base and back into home plate by making *only five shots.* Each player doing this makes five points, making it in six shots counts four points, in seven shots three points, and so on

until nine shots give one point. Each player gets nine tries, and the first to make a total of forty points wins the game.

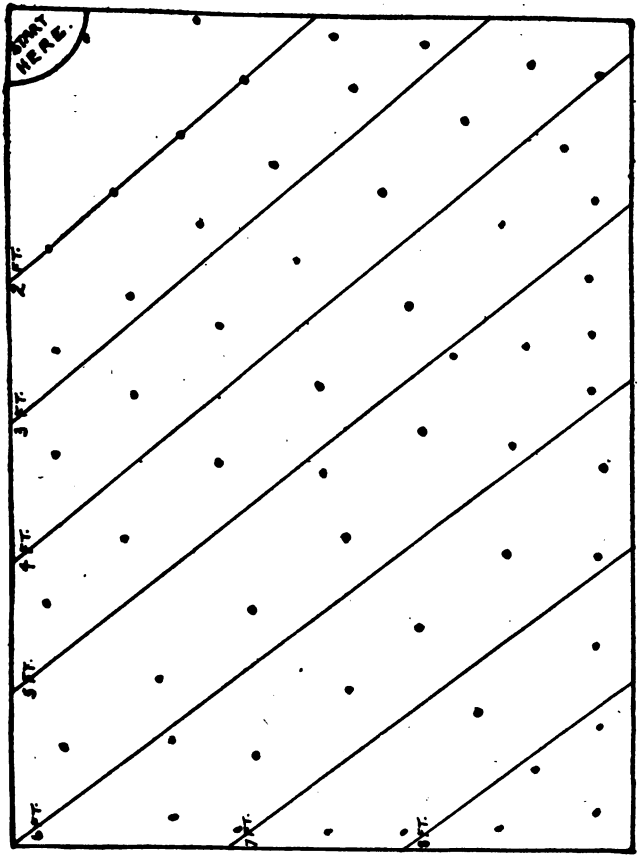
Game of Boy Scout

Mark each of thirty cards with a letter and number corresponding to each of the squares on the diagram below. As many as six boys can play, so the dealer selected takes the pack and if six are playing deals out

A 1	B 2	C 3	D 4	E 5	F 6
G 7	H 8	I 9	J 10	K 11	L 12
M 13	N 14	O 15	P 16	Q 17	R 18
S 19	T 20	U 21	V 22	W 23	X 24
Y 25	Z 26	B 27	O 28	O 29	S 30
C 31	U 32	T 33	B 34	O 35	S 36

five squares to each player. The player to the left of the dealer then lays one of his cards on the table (as in Authors), and each player does the same; after one round the one who has played the highest number gets all the cards on the table and the play starts again. The object is to capture the letters which will spell Boy Scout, and the player doing so wins the game. In case

a less number than six play, always take out enough cards to make each player have an even number of cards dealt, but in doing so do not take out any of the letters contained in Boy Scout.

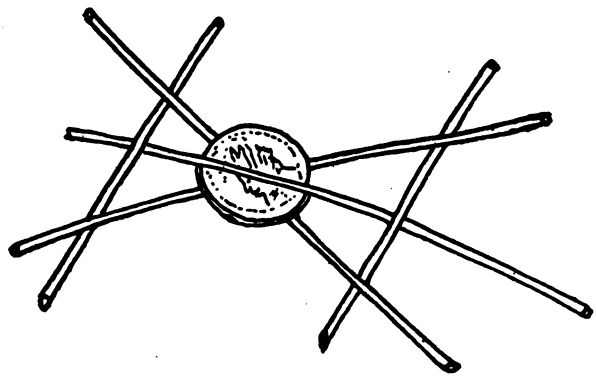


How Many Feet Can You Dive?

Draw on a sheet of paper a diagram similar to the one on page 135, and paste on a thin piece of wood. Then drive a pin through each dot and the stunt is ready to try. Tilt the board at an angle with "Start here" uppermost, place a one-cent piece in the space "Start here," and let it drop. The space in which it stops indicates the number of feet you have dived. As a game the first to dive a total of twenty feet wins.

The Five-Straw Puzzle

Secure five straws of equal length (about three and one-half inches). The trick is to lift all five, holding



only the tip of one of them. A glance at the diagram will show the arrangement of the five straws and the coin in their center. The use of the coin is optional. It prevents the straws slipping when put together, but it is by no means indispensable.

Hanging

This game is played by two people only. One of them thinks of a short word and writes upon the paper a series of dashes, one for each letter in the word. At the side of the paper, he draws a rude representation of a gallows. Then he announces:

"I have a word of four letters. Can you tell me what one of them is?"

Second Player—"Is it A?"

First Player—"No." (He then draws the figure of a head suspended from the gallows.)

Second Player—"Is it I?"

First Player—"No." (Gives to the head eyes, nose and a mouth.)

Second Player—"Is it O?"

First Player—"Yes." (Places an O under the second dash representing the word.) "Can you tell another letter?"

Second Player—"Is it M?"

First Player—"No." (Draws a neck to the head.)

Second Player—"Is it L?"

First Player—"Yes." (Puts an L under the first dash.)

Second Player—(Seeing the L and O together) "Is the word 'love'?"

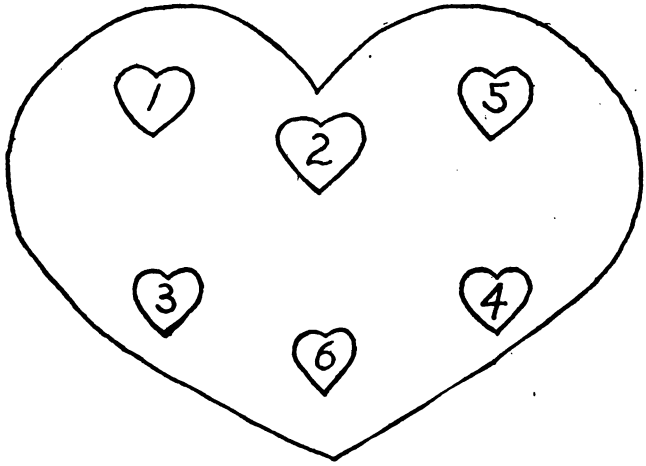
First Player—"Yes."

If the second player misses eight guesses, however, without discovering the word, he is "hung," for, at the fourth failure, a torso is added to the figure on the gallows; at the fifth, arms; the sixth, hands; the seventh, legs; and at the eighth, feet.

Instead of words, sentences or proverbs are sometimes guessed, the dashes representing the words to which the guesses are confined.

Game of Hearts

Draw on cardboard the diagram shown below. Each player uses a penny for a "man." The heart is placed on the floor and the player having first try stands directly above the large heart and drops the penny downward

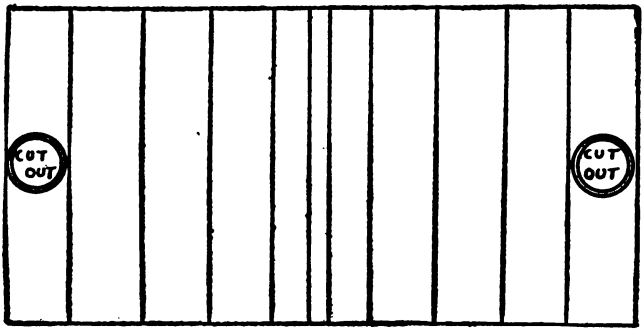


from the natural height of the hand. The small heart upon which it may stop, indicates the number of points made. Each player takes his turn and the first one to make a total of thirty hearts wins the game.

Game of Hockey

Draw a diagram on a piece of cardboard like the cut below. Cut out the inside of the goal circles marked "cut out," and select a small button for the Puck. Each player then selects a large button instead of using a stick

and the small button or puck is placed on the colored line in the center of the rink. The players select their goal sides and place their buttons on the space to either side



of their goal posts. At a signal each player snaps the large button with the forefinger and endeavors to knock the small button into the rival goal. This is continued until some one gets the small button into the goal opening. This counts five points and twenty points constitutes a game.

The Three Matches

Slit one end of a match and trim that of another into a wedge shape. Insert this latter into the split end of the former, so that the two shall form an acute angle. Place them on the table, the angle upward, and prop them up with another match so that the whole forms a tripod. The trick is to lift this tripod with another match. The method is to insert the fourth match just inside the point of the tripod, between the two conjoined and the single match, and press the two joined matches lightly outward

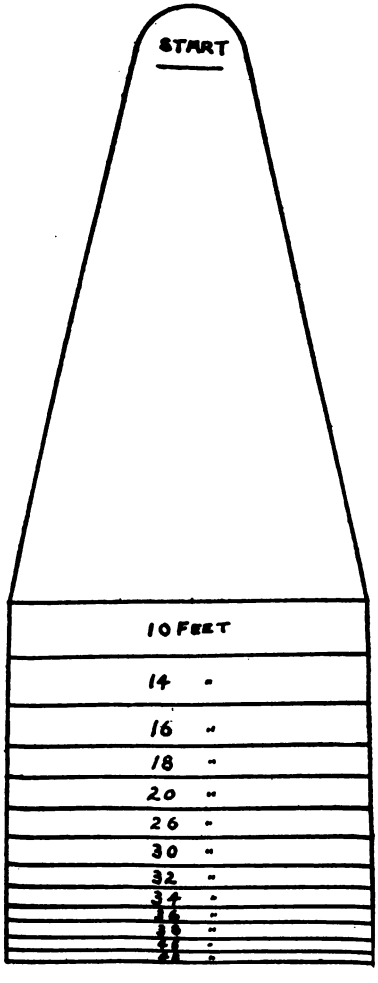
till the third falls with its upper end on the one you hold. You lower this till the end of the single match passes within the angle formed by the junction of the two first. If you then raise the match you hold in your hand the three others will ride astride upon it, the single match on the one side, the two joined matches on the other.

Puzzle

Mark out on a piece of paper the diagram given below, and then cut out the spaces containing the numbers. The puzzle is to place them in the open spaces opposite

10	3	4	2				
4	2	7	10				
1	0	5	8				
6	9	2	7				

in such a position that the numbers added together total twenty in every up and down column as well as each horizontal column. This may look impossible upon first glance at the numbers, but a little perseverance will solve the problem.


START
10 FEET
14 "
16 "
18 "
20 "
26 "
30 "
32 "
34 "
36 "
38 "
40 "
42 "

Shot Put

Have a boy draw a diagram on a piece of cardboard like the cut on page 141, but much larger. The player selected for the first trial places a pin at the line marked "start," and snaps it toward the numbered spaces. The space in which the *head* of the pin rests will show the number of feet the shot has been put.

CHAPTER VI

AQUATIC EVENTS

While the "good old swimming-hole" is not an absolute necessity for a successful camp, yet hardly any other camp feature is so helpful in creating a good spirit and enthusiasm. It is natural for the normal average boy to wish to be a good swimmer, and it is the duty of every good camp, if at all possible, to provide an opportunity for the achievement of this natural desire.

WAITING FOR THE SIGNAL

The aquatics of any camp should not be made primarily a spectacular proposition. The exhibition feature, of course, has its place in inspiring the less proficient to a greater effort, but the primary object of an aquatic pro-

gram should be to provide healthful exercise and good fun, in which all can have a genuine part—little and big, good swimmers and beginners. The best way to bring this about is to introduce largely the game idea and encourage all to take a hand.

The purpose of this chapter is not to deal with the technique of swimming. For this, see "At Home in the Water," by George H. Corsan. The object is to suggest a number of aquatic games, stunts, and events to the leader who is looking for suggestions that will add variety to the work he is now doing.

Certainly the camp that is fortunate enough to have excellent bathing and swimming facilities should derive all possible gain from that natural advantage.

Aquatic Equipment

First in importance probably comes a spring-board. One of the difficulties that has been found in many camps is to provide a spring-board that is not too limber for the big boys and too stiff for the small boys. After considerable experimenting, Camp Eberhart worked out a scheme that is giving excellent satisfaction.

They purchased a pair of light, new automobile springs, which they mounted up with spring clips on an oak frame that could be easily adjusted under a very stiff oak plank, the spring responding very much truer to the differences in weight than any sort of a plank that could be found. They also learned that the spring served as a shock absorber on the end of a temporary pier. They have had the same set of springs in place now three seasons and they are as good as new. The pitch and angle of the board can be determined by the location of the springs under the board.

A Diving Tower

A diving tower adds much, especially for the better swimmers. It should be not more than twenty feet above the water line, and should have at least three platforms on it at different heights from the water. It is preferable to have the diving platforms arranged so that in case of a fall the swimmer will fall directly into the water, and not possibly strike any of the frame structure.

The simplest and safest diving towers are those built on the end of a raft, for they can then be easily taken ashore and can be placed wherever desired. A splendid raft for such a purpose can be built with very little expense by securing twelve or fourteen vinegar barrels. Give them a good coat of waterproof paint, and then build a stout platform on top of them in a double row of six each. Avoid placing the tower on a corner. The end center is best.

A Shoot the Chutes

Much experimenting has been done on shoot the chutes. I believe the best all-round chute is the type shown in the illustration. It is built from the end of the pier. The surface is matched dressed sheathing, covered with zinc, and a handrail of yellow poplar that is kept smooth and well oiled. Water is pumped with a common cistern pump to a barrel on the top platform, and from there fed to the zinc with a small rubber hose. Very little water is needed when zinc is used; its greatest advantage is to keep the zinc free from sand, which cuts out a bathing suit so quickly. Care should always be taken that a boy with an abnormal heart be kept off the chute, if the descent is very exhilarating.

A Model Shoot the Chutes

Use of Barrels

Special barrels, well painted with aluminum paint and tethered either to the shore or pier, make a greal deal of fun for the swimmers. If so desired, they can be anchored out away from shore, either at one end or both. A swivel should be used at the fastening on the barrel, so as to allow the barrel to turn very freely. One of the most exciting of aquatic sports is to see who can ride the "bucking barrel" first out of a group.

Use of Tubs

Good wooden tubs are inexpensive and contribute to the smaller boys' enjoyment. If sunk when not in use, they will last an entire season. Tilting from tubs, box-

ing from tubs, and tub races, using hands for paddles, are all great fun.

TWENTY-FIVE-FOOT WAR CANOE CONSTRUCTED BY THE BOYS

A Whale

No camp should be without a whale. For real vigorous sport in the water a whale hunt is in the lead. Any dry, light log, eight feet long and eight to ten inches in diameter, will do. Bore an inch hole through each end, about four inches from the extreme end, and drive through a piece of good broom handle so it will stick out ten inches on both sides of the log. These sticks should be so that the one at one end is parallel to the water line and at the other perpendicular to the water line. The whale is towed out and placed halfway between the goals. Each team, of which there may be two or four, is given a stout rope, twelve feet long, and stationed in a boat at their own goal. At the given signal all paddle for the whale, tie on as best they can (some contestants in the water, some in the boats) and begin to pull the whale to their respective goals. Team work wins the game invariably, not strength nor expertness in rowing or swimming.

The Trail of the Slippery Rail

Suspend a long, straight, peeled sapling over the water, and encourage the boys to endeavor to walk it. Interest may be added by placing at the far end an apple or some such visible encouragement. In one camp the rail is fastened at the butt end to the pier with iron bands and is not supported at the far end. Besides being slippery it wiggles and furnishes great fun at no expense whatever.

Making Jousting Poles

An excellent pair of jousting poles may be made by padding the little ends of two stout bamboo fishing poles twelve feet long. Don't make the padding too long, so

JOUSTING FROM ROWBOATS

as to make the pole clumsy or heavy on the end. Cover the pad with rubber cloth and bind to the pole with electrical tape. Make certain there is no possibility of the pole end itself getting through and injuring some one.

Water Basket-Ball

This is a popular game. Baskets can be made of hoops, or even of green hickory saplings. These should be placed on poles five feet above the water line and forty feet apart. The game is played in many different ways, all of which are variations of the regular basket-ball game. Make rules that fit your conditions.

Water Baseball

This is great fun on a level, sandy beach, where the water does not exceed three to four feet in depth. The bases and pitcher's box are marked by anchoring blocks of plank at the desired spots. In each block a hole is bored and a small red flag on a stout stick two feet long inserted. Everything counts, and regular rules so far as practicable are used. Five innings are a game. A light runner ball is used and is batted with the open hand.

Aquatic Stunts

1. *An Old Clothes Race*—All contestants dressed in full suit of old clothes, including shoes and hat. At a given signal all run to the water's edge, dive in, swim out to a given point, return and undress. Any swimmer losing any piece of clothing in the race back to land is disqualified.

Another way is to start clothed and undress in the water, returning to shore after swimming to a given point.

Still another way is to place each pile of clothing on a raft and have each contestant swim out, dress, and return to shore with all clothing on.

2. *Log Rolling*—Secure two symmetrical logs, ten feet

long or longer. Put two boys on each log, one at either end. Each player, by means of his feet, endeavors to spin the log in the direction that will oppose the other, or upset him by alternating the direction of the whirl. With a little practice boys become very expert at this game, and it makes an excellent exhibition.

A Boat Race Without Oars

3. *Umbrella Race*—On a day with a good even wind a great deal of fun may be had by having umbrella rows in the rowboats or canoes. Make rules to fit the occasion.

4. *Hand-paddle Races*—Six men to a boat. Have them row out a given distance, then at a signal every fellow aids to paddle the boat in by using his hand as a paddle. If teams are well chosen great speed can be made and an exceedingly good race won. Often the winning lies in the power to guide the boat straight.

5. *Water Pyramids*—For exhibition purposes there is nothing more attractive than water pyramids executed

with snap and action. For suitable pyramids see Spalding's book "Pyramid Building Without Apparatus," Group 15, No. 287.

6. *Pom-pom Pullaway*—This is one of the best of aquatic games, and is played just the same as on the land. Each player caught must help catch the others as they swim from goal to goal upon signal of the captain.

WATER PYRAMIDS

7. *Egg Race*—Swim fifty yards with an egg carried on a teaspoon, the spoon extended in one hand.

It may also be played by carrying the spoon and egg held firmly in the teeth. If the egg rolls off the spoon, the contestant must dive, secure same, and start over.

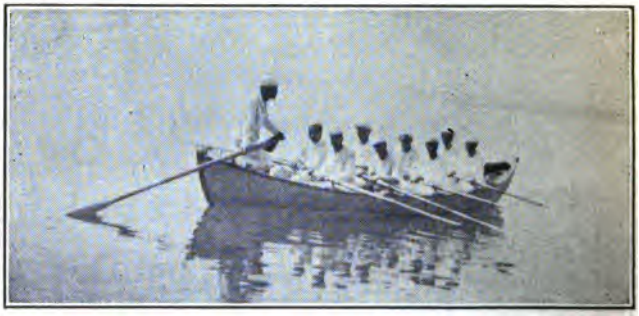
8. *A Duck Race*—Secure a young duck, clip one wing, or both, so it cannot rise and fly. Loose the duck a given distance from the line of contestants. The game is to bring the duck to land. This causes no end of merriment, as oftentimes by flapping its wings the duck forces

the swimmer to release it when he has the bird nearly in to land.

9. *Candle Race*—Give all contestants a lighted candle and let them race fifty yards carrying the candle either in their teeth or extended in one hand.

10. *Water Tag*—There is hardly any game of tag that is not also suitable for the water and very popular.

11. *Three-legged Swimming Race*—Tie two contestants



A Camp Boat Crew

together at the ankle and cause them to hold hands on the adjacent sides.

12. *Hog*—This makes fun for many and is simply a ball-passing game. Any method of securing the ball from an opponent is fair.

13. *Water Footbali*—Use a towel for the ball. Line up as in football, and play much the same, the object being to get the wet towel to the goal. It should be played in very shallow water.

14. *Bobbing*—Bobbing for corks, apples, or peanuts, is especially good fun for younger boys.

15. *Events for a Water Tournament—*

50-yard dash.
150 yards—back.
Medley swim—100 yards, three strokes.
Neat and fancy diving.
Plunge for distance.
Towing man of own weight.
Obstacle race.
Relay race.
100 yards for speed—choice of stroke.

The Life-Saving Test

1. Dive into from seven to ten feet of water and bring from the bottom to the surface a loose bag of sand weighing at least five pounds.

THE LIFE-SAVING CREW

2. Swim two hundred yards—one hundred on back, without using the hands—and one hundred using any other stroke.

3. Demonstrate:
   a. On land—five methods of release.
   b. In water—two methods of release.
   c. Schaefer method of resuscitation.
   d. Rescue and tow person of own weight a distance of ten yards, using two different holds and strokes.

Illuminated Canoe Parade

This is an occasion that will arouse great interest and create much rivalry among the boys. Announce about two weeks in advance that a certain night will be given over to an illuminated canoe parade, the boys to decorate the canoes according to their own ideas. The tent displaying the best decorated canoe should receive a prize.

CHAPTER VII

SONGS FOR THE CAMP

The tunes of these camp songs are all familiar to any average group of boys and leaders, especially if there be a sprinkling of college men.

In the Good Old Camping Time

C. C. ROBINSON

Tune: "In the Good Old Summer Time"

There's a time in each year
That we boys all hold dear,
  It's good old camping time;
When starched shirts and collar
At last make us holler
  For the good old camping time!
With baseball and bruises
And sunburn and cruises
  Till Ma wouldn't know her own boy,
Some skeeters annoying,
We can't help enjoying,
  The good old camping time!

CHORUS

In the good old camping time,
In the good old camping time,
Living 'mid the woods and streams
What a joy divine!
We'll give a cheer for ————, boys!
Let it's fame reach every clime,
For that's the place we're happy
In the good old camping time.

My Old Kentucky Home, Good-Night

Key of G

The sun shines bright in the old Kentucky Home,
'Tis summer, the darkies are gay;
The corn-top's ripe and the meadow's in the bloom,
While the birds make music all the day;
The young folks roll on the little cabin floor,
All merry, all happy and bright;
By'n by hard times comes a-knocking at the door,
Then my old Kentucky Home, good-night!

CHORUS

Weep no more, my lady, Oh! weep no more to-day!
We will sing one song for the old Kentucky Home,
For the old Kentucky Home far away.

They hunt no more for the 'possum and the coon,
On the meadow, the hill, and the shore;
They sing no more by the glimmer of the moon,
On the bench by the old cabin door;
The day goes by like a shadow o'er the heart,
With sorrow where all was delight;
The time has come when the darkies have to part,
Then my old Kentucky Home, good-night!

The head must bow, and the back will have to bend,
Wherever the darkey must go;
A few more days and the trouble all will end
In the field where the sugar-canes grow;
A few more days for to tote the weary load,
No matter, 'twill never be light;
A few more days till we totter on the road,
Then my old Kentucky Home, good-night!

Old Black Joe

Key of D

Gone are the days when my heart was young and gay;
Gone are my friends from the cottonfields away;
Gone from the earth to a better land, I know;
I hear their gentle voices calling, "Old Black Joe!"

CHORUS

I'm coming, I'm coming, for my head is bending low;
I hear those gentle voices calling, "Old Black Joe!"

Why do I weep when my heart should feel no pain?
Why do I sigh that my friends come not again,
Grieving for forms now departed long ago?
I hear their gentle voices calling, "Old Black Joe!"

Where are the hearts once so happy and so free?
The children so dear, that I held upon my knee?
Gone to the shore where my soul has long'd to go,
I hear their gentle voices calling, "Old Black Joe!"

Swanee River

STEPHEN C. FOSTER

Key of D

Way down upon de Swanee ribber,
Far, far away,
Dere's where my heart is turning ebber,
Dere's wha de old folks stay.
All up and down de whole creation,
Sadly I roam,
Still longing for de old plantation,
And for de old folks at home.

CHORUS

All de world am sad and dreary,
Everywhere I roam;
Oh! darkies, how my heart grows weary,
Far from de old folks at home.

All 'round de little farm I wander'd,
When I was young;
Den many happy days I squander'd,
Many de songs I sung.
When I was playing with my brudder,
Happy was I;
Oh! take me to my kind old mudder,
Dere let me live and die.

One little hut among de bushes,
One dat I love,
Still sadly to my mem'ry rushes,
No matter where I rove.
When will I see de bees a-humming,
All 'round de comb?
When will I hear de banjo tumming,
Down in my good old home?

Tenting on the Old Camp Ground

Key of A

We're tenting to-night on the old camp ground,
Give us a song to cheer
Our weary hearts—a song of home
And friends we love so dear.

CHORUS

Many are the hearts that are weary to-night,
Wishing for the war to cease,
Many are the hearts looking for the right,
To see the dawn of peace.
Tenting to-night, tenting to-night,
Tenting on the old camp ground.

We're tenting to-night on the old camp ground,
Thinking of days gone by,
Of the loved ones at home that gave us the hand,
And the tear that said "Good-bye!"

We're tired of war on the old camp ground,
Many are dead and gone
Of the brave and true who've left their homes,
Others been wounded long.

We've been fighting to-day on the old camp ground,
Many are lying near;
Some are dead and some are dying,
Many are in tears.

The Spanish Cavalier

Key of E

A Spanish cavalier stood in his retreat,
And on his guitar played a tune, dear,
The music so sweet, he'd ofttimes repeat,
The blessings of my country and you, dear.

CHORUS

Say, darling, say, when I am far away,
Sometimes you may think of me, dear.
Bright sunny days will soon fade away,
Remember what I say and be true, dear.

I'm off now to war, to the war I must go,
To fight for my country and you, dear;
But if I should fall, in vain I would call,
The blessing of my country and you, dear.

And when the war is o'er, to you I'll return,
To fight for my country and you, dear;
But if I be slain, you may seek me in vain,
Upon the battlefield you will find me.

Nellie Was a Lady

Key of B-flat

Down on the Mississippi floating,
Long time I trabbel o'er the way;
All night the cotton-wood I'se toting,
Singing for my true lub all the day.

CHORUS

Nellie was a lady, last night she died;
Toll de bell for lubly Nell, my dark Virginia bride.
Oh, Nellie was a lady, last night she died,
Toll the bell for lubly Nell, my darkey bride.
Oh, Nellie was a lady, last night she died,
Toll the bell for lubly Nell, my darkey bride.

Now I'se unhappy, and I'se weeping,
Can't tote the cotton-wood no more;
Last night when Nellie was a-sleeping,
Death came a-knocking at the door.

Juanita

Key of D

Soft o'er the fountain
Ling'ring falls the southern moon;
Far o'er the mountain
Breaks the day too soon!
In thy dark eye's splendor,
Where the warm light loves to dwell,
Weary looks, yet tender,
Speak their fond farewell!
Nita! Juanita!
Ask thy soul if we should part!
Nita! Juanita!
Lean thou on my heart.

When in thy dreaming,
Moons like these shall shine again,
And daylight beaming,
Prove thy dreams are vain,
Wilt thou not, relenting,
For thine absent lover sigh,
In thy heart consenting
To a pray'r gone by?
Nita! Juanita!
Let me linger by thy side!
Nita! Juanita!
Be my own fair bride!

Oh, My Darling Clementine

Key of G

In a cavern in a cañon,
Excavating for a mine,
Dwelt a miner, forty-niner,
And his daughter Clementine.

CHORUS

Oh, my darling, Oh, my darling,
Oh, my darling Clementine,
You are lost and gone forever,
Dreffful sorry, Clementine.

Light she was, and like a fairy,
And her shoes were number nine,
Herring boxes, without topses,
Sandals were for Clementine.

Drove she ducklings to the water,
Ev'ry morning just at nine,
Hit her foot against a splinter,
Fell into the foaming brine.

Ruby lips above the water,
Blowing bubbles soft and fine,
Alas, for me! I was no swimmer,
So I lost my Clementine.

In a churchyard, near the cañon,
Where the myrtle doth entwine,
There grow roses and other posies
Fertilized by Clementine.

Then the miner, forty-niner,
Soon began to peak and pine,
Thought he "oughter fine" his daughter:
Now he's with his Clementine.

In my dreams she still doth haunt me,
Robed in garments soaked in brine,
Though in life I used to hug her,
Now she's dead, I'll draw the line.

Bonnie

Key of C

My Bonnie lies over the ocean,
My Bonnie lies over the sea;
My Bonnie lies over the ocean,
Oh, bring back my Bonnie to me.

CHORUS

Bring back, bring back,
Bring back my Bonnie to me, to me;
Bring back, bring back,
Oh! bring back my Bonnie to me.

Oh, blow, ye winds over the ocean,
And blow, ye winds over the sea;
Oh, blow, ye winds over the ocean,
And bring back my Bonnie to me.

The winds have blown over the ocean,
The winds have blown over the sea;
The winds have blown over the ocean
And brought back my Bonnie to me.

Last night as I lay on my pillow,
Last night as I lay on my cot,
Last night as I lay on my pillow
I dreamed a mosquito I got—I got.

(All clap hands on "I got" as killing a mosquito.)

CHORUS

Bring back, bring back, O bring back
Those camp days to me.
Bring back, bring back, O bring back
Those camp days to me.

Last night as I lay on my pillow—all in!
Last night as I lay on my bed;
Last night as I lay sound asleep and all in
I dreamed that my Bonnie was dead.

The Three Crows

Key of A-flat

|| There were three crows sat on a tree
O Billy Magee Magar! ||
There were three crows sat on a tree,
And they were black as black could be.

CHORUS

And they all flapped their wings and cried,
Billy Magee Magar!
And they all flapped their wings and cried,
Caw, Caw, Caw, Billy Magee Magar!

|| Said one old crow unto his mate,
O Billy Magee Magar! ||
Said one old crow unto his mate:
"What shall we do for grub to ate?"

|| "There lies a horse on yonder plain,"
O Billy Magee Magar! ||
"There lies a horse on yonder plain,
Who's by some cruel butcher slain."

||"We'll perch ourselves on his backbone,"
O Billy Magee Magar! ||
"We'll perch ourselves on his backbone,
And pick his eyes out, one by one."

|| "The meat we'll eat before it's stale,"
O Billy Magee Magar! ||
"The meat we'll eat before it's stale,
Till nought remains but bones and tail."

Stars of the Summer Night

Key of B-flat

Stars of the summer night,
Far in yon azure deeps,
Hide, hide your golden light,
She sleeps, my lady sleeps.

Moon of the summer night,
Far down yon western steeps,
Sink, sink in silver light,
She sleeps, my lady sleeps.

Wind of the summer night,
Where yonder woodbine creeps,
Fold, fold, thy pinions light,
She sleeps, my lady sleeps.

Dreams of the summer night,
Tell her, her lover keeps
Watch while in slumbers light
She sleeps, my lady sleeps.

The Quilting Party

Key of D-flat

In the sky the bright stars glittered,
On the bank the pale moon shone;
And 'twas from Aunt Dinah's quilting party,
I was seeing Nellie home.

CHORUS

I was seeing Nellie home,
I was seeing Nellie home;
And 'twas from Aunt Dinah's quilting party,
I was seeing Nellie home.

On my lips a whisper trembled,
Trembled till it dared to come;
And 'twas from Aunt Dinah's quilting party,
I was seeing Nellie home.

On my life new hopes were dawning,
And those hopes have lived and grown;
And 'twas from Aunt Dinah's quilting party,
I was seeing Nellie home.

Polly-Wolly-Doodle

Key of G

Oh, I went down South for to see my Sal;
Sing "Polly-Wolly-Doodle" all the day!
My Sally she am a spunky gal,
Sing "Polly-Wolly-Doodle" all the day!

CHORUS

Farewell! Farewell! Farewell, my fairy fay!
Oh, I'm off to Louisiana, for to see my Susy Anna,
Singing "Polly-Wolly-Doodle" all the day.

Oh, my Sal she am a maiden fair;
Sing "Polly-Wolly-Doodle" all the day!
With laughing eyes and curly hair.
Sing "Polly-Wolly-Doodle" all the day!

Oh! I came to a river, an' I couldn't get across,
Sing "Polly-Wolly-Doodle" all the day!
An' I jumped upon a nigger, for I thought he was a hoss,
Sing "Polly-Wolly-Doodle" all the day!

Oh! a grasshopper sittin' on a railroad track,
Sing "Polly-Wolly-Doodle" all the day!
A-pickin' his teef wid a carpet tack,
Sing "Polly-Wolly-Doodle" all the day!

Behind de barn, down on my knees,
Sing "Polly-Wolly-Doodle" all the day!
I thought I heard a chicken sneeze,
Sing "Polly-Wolly-Doodle" all the day!

He sneezed so hard wid de hoopin'-cough,
Sing "Polly-Wolly-Doodle" all the day!
He sneezed his head an' his tail right off.
Sing "Polly-Wolly-Doodle" all the day!

There was an old lady, and she had a bad dream,
Sing "Polly-Wolly-Doodle" all the day!
She dreamt that a donkey swallowed her sewing-machine.
Sing "Polly-Wolly-Doodle" all the day!

Nut Brown Maiden

Key of A-flat

Nut brown maiden, thou hast a bright blue eye for love,
Nut brown maiden, thou hast a bright blue eye.
A bright blue eye is thine love!
The glance in it is mine, love!
Nut brown maiden, thou hast a bright blue eye for love;
Nut brown maiden, thou hast a bright blue eye.

Nut brown maiden, thou hast a ruby lip to kiss,
Nut brown maiden, thou hast a ruby lip;
A ruby lip is thine, love!
The kissing of it's mine, love!
Nut brown maiden, thou hast a ruby lip to kiss,
Nut brown maiden, thou hast a ruby lip.

Nut brown maiden, thou hast a slender waist to clasp,
Nut brown maiden, thou hast a slender waist.
A slender waist is thine, love!
The arm around it's mine, love!
Nut brown maiden, thou hast a slender waist to clasp,
Nut brown maiden, thou hast a slender waist.

Verses may be added indefinitely and cause much merriment by running in the various leaders' names.

Romeo and Juliet

Tune: "Long, Long Ago"

Come, now, and listen to my tale of woe
Of Romeo and Juliet;
Cribbed out of Shakespeare and reeking with woe,
Oh, Romeo and Juliet;
Never was story so mournful as that one;
If you have tears, now prepare to get at one:
Romeo's the thin one and Juliet's the fat one;
Oh, Romeo and Juliet.

I am the hero of this little tale,
I'm Romeo, I'm Romeo;
I am that very susceptible male,
I am Romeo, Romeo;
Never did a lover dare do as I did,
When his best girl to eternity slided;
I took cold poison and I suicided;
I am Romeo, Romeo.

I am the heroine of this tale of woe,
I'm Juliet, I'm Juliet;
I am the lady who mashed Romeo,
I'm Juliet, Juliet;
Locked in the prison, no pickaxe to force it,
Nasty old hole, scarce room to stand or sit;
I up and stabbed myself right through the corset:
I'm Juliet, Juliet.

This of my tale is the short and long,
Of Romeo and Juliet;
This is the moral of my little song,
Of Romeo and Juliet:
Lovers, I warn you, always be wary,
Don't buy your drinks of an apothecary,
Don't stab yourself in the left pulmonary
Like Romeo and Juliet.

Noah's Ark

Key of G

Old Noah he built himself an ark,
There is one wide river to cross—
He built it all of hickory bark,
There is one wide river to cross.

CHORUS

There's one wide river,
And that wide river is Jordan;
There's one wide river,
There's one wide river to cross.

The animals went in, one by one,
And Japhet with his big bass drum.

The animals went in two by two,
The elephant and the kangaroo.

The animals went in three by three,
The hippopotamus and the bumblebee.

The animals went in five by five,
Shem, Ham, Japhet, and their wives.

And when he found he had no sail
He just ran up his old coat-tail.

And as they talked of this and that,
The ark it bumped on Ararat.

Then old Noah went on a spree,
And banished Ham to Afrikee.

Perhaps you think there's another verse,
But there ain't.

Two Sons

Key of F

There was a farmer had two sons,
And these two sons were brothers;
Bohunkus was the name of one,
Josephus was the other.

Now these two boys they were two sons,
And each son was a twin;
Bohunkus had his father's smile,
Josephus had his grin.

Now these two boys to college went,
For reasons quite specific;
Bohunkus academic was,
Josephus scientific.

Now these two boys to get upon
The Glee Club did aspire;
Bohunkus sang as high as A,
Josephus somewhat higher.

Now this Glee Club did travel West—
"Make money" was its motto;
Bohunkus sang the solos to
Josephus' ob-li-gato.

Now these two boys are dead and gone,
Long may their ashes rest!
Bohunkus with the smallpox died,
Josephus by request.

Now these two boys, their story told,
And they did tell it well;
Bohunkus he to heaven went,
Josephus went to —— Mexico.

That Goat

There was a man
He had a goat—
He loved that goat
Just like a kid.
One day that goat,
Feeling frisk and fine,
Ate three red shirts
From off the line.
The man he grabbed
Him by the back
And tied him to a railroad track.
But when the train
Hove into sight
That goat grew pale
And green with fright.
He heaved a sigh,
As if in pain,
Coughed up those shirts
And flagged the train.

Mary Had a William Goat

Mary had a William Goat,
William goat, William goat,
Mary had a William goat,
'Twas lined inside with zinc.

CHORUS

Whoop-ti-doodle, doodle do,
Doodle do, doodle do;
Whoop-ti-doodle, doodle do,
'Twas lined inside with zinc.

It fed on nails and circus bills,
And relished hobble skirts.

One day it ate an oyster can
And a clothes-line full of shirts.

The shirts can do no harm inside—
But the oyster can.

The can was filled with dynamite,
Which Billy thought was cheese.

He rubbed against poor Mary's side
For the pain to ease.

A sudden flash of girl and goat,
And they no more were seen.

Mary's soul has gone to heaven,
But Billy's went—there too.

The Bulldog

Key of A-flat

Oh! the bulldog on the bank,
And the bullfrog in the pool,
The bulldog called the bullfrog
A green old water fool.

CHORUS

Singing tra la la la, la la la,
Singing tra la la la la la,
Tra la la la, tra la la la,
Tra la la la la la.

Oh! the bulldog stooped to catch him,
And the snapper caught his paw,
The pollywog died a-laughing,
To see him wag his jaw.

Says the monkey to the owl:
"Oh! what'll you have to drink?"
"Why, since you are so very kind,
I'll take a bottle of ink."

Oh! the bulldog in the yard,
And the tomcat on the roof,
Are practicing the Highland Fling,
And singing opera bouffe.

Says the tomcat to the dog,
"Oh! set your ears agog,
For Juli's about to *tête-à-tête*
With Romeo, *incog.*"

Says the bulldog to the cat
"Oh! what do you think they're at?
They're spooning in the dead of night,
But where's the harm in that?"

Pharaoh's daughter on the bank,
Little Moses in the pool,
She fished him out with a telegraph pole
And sent him off to school.

Birds Are Twittering

Tune: "Two Little Cabbages a tra la la"

Dining tent is on the hill,
That's the place we get our fill;
Ice cold tea and chicken pie:
O, we eat till we nearly die.

CHORUS

Birds are twittering a tra la la la,
Birds are twittering a tra la la la.

Shoot the chutes is on the beach,
And I'm here to tell you it's a peach;
You just sit down and then let go,
And the way you slide!—it sure ain't slow!

This song has one thousand verses, dealing with every character and incident in the camp life. Have all the boys prepare original verses in writing, hand them to the Camp Leader, and then the group sing them over one at a time, giving an eatable prize to the boy with the best verse. It's great fun.

I Went to the Animal Fair

I went to the Animal Fair,
The birds and the beasts were there.
The old raccoon, by the light of the moon,
Was combing his auburn hair.
The monkey he got drunk,
Climbed up the elephant's trunk.
The elephant sneezed and fell on his knees—
O what became of that monk?

CHORUS

Following the same tune as verse, only repeating—"The monk, the monk."

Divide the boys into two groups, appoint a leader for each group. Then one group start the song very low and carry it to the chorus, when the other group should take it up just one octave higher, and the first group sing the chorus until No. 2 reaches the chorus, and then they in turn take it one octave higher again; and so on until it is so high it can no longer be reached by the boys.

Tim Doodle

Tim Doodle he thought that his
Sweetheart was dead,
And his sweetheart, she thought
That Tim Doodle was dead.

Repeat as solo, duet, quartet, special number, by request, grand finale.

The Leader's Song

Here's to the Leaders, one and all,
Some so short and some so tall;
They're ready for every fellow's call;
Here's to the Leaders, one and all.

CHORUS

Away, away with sword and gun,
Rub-a-dub-dub, here they come,
Looking as if they were out for fun,
The Leaders of ————, Oh!

While Mother Was Chasing Her Boy Round the Room

While mother was chasing her boy round the room,
She was chasing her boy round the room;
And while she was chasing her boy round the room
She was chasing her boy round the room.
(Repeat until winded.)

Wawayanda Waters

FRANK F. GRAY

When the glory of the morning tips the emerald with gold,
And the silver-sapphire ripples with its jewel tints untold,
Then it is, 'mid nature's beauties that I love again to wake,
In the glory of the summer, by old Wawayanda's Lake.

CHORUS

Dear old Wawayanda, how I love thy shores,
With their fringing forests where the wild bird soars.
Island dotted picture, full of charm for me,
Ever glad the moment I may turn to thee.

There the songster's note is sweetest; there the breezes coolest blow,
There the waters blue are calling, calling you and me, I know;
And I'm longing for the moment when, from year-long cares set free,
I may leave them all behind me and retreat a while to thee.

In the misty, summer dawning, when the air is cool and sweet,
In the gleam of humming noonday, with its cheery life replete;
When the evening stars are twinkling far below and far above,
Then my heart is ever lightest in the spot I fondly love.

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Hail! Kiamesha

R. PARIS EDWARDS

Tune: "Alma Mater," Cornell

Once again are hills resounding
With our gladsome songs,
Here there's happiness abounding
For the camping throngs.

CHORUS

Hail to thee, O! Kiamesha,
May sweet mem'ries bring
To our lives a brighter future
As of thee we sing.

When the sun in all its glory
  Rises o'er the hills,
Wafted o'er the lake before thee
  Sounds the bugle, shrill.

E'en the noontide doth adore thee,
  And the sun's bright rays
Kiss the sparkling water softly
  As it guides our ways.

Hail to thee, O! Kiamesha,
  When comes dark'ning night,
And we gather one another
  'Round thy campfire bright.

Hayo-Went-Ha

KARL FISHER

Tune: "Annie Laurie."

Old Torch's shores are calling
  To all true Wolverines,
Whose young hearts are daily yearning
  For ne'er-forgotten scenes;
For ne'er-forgotten scenes,
  Where we all long to be,
And for dear old Hayo-Went-Ha
  We will lay us down and dee.

Her trees are green as shamrocks,
  Her tents are white as snow,
And her boys all friends and comrades,
  She shelters ne'er a foe;
She shelters ne'er a foe,
  Her love is big and free,
And for dear old Hayo-Went-Ha
  We will lay us down and dee.

We learn to use our muscles,
  We're taught to use our mind,
And in all this world of gladness
  No better boys you'll find;

No better boys you'll find,
  No brighter faces see,
And for dear old Hayo-Went-Ha
  We will lay us down and dee.

We eat beneath the branches,
  We sleep on Nature's breast,
And we learn of Him who sends us
  These hours of peaceful rest,
These hours of peaceful rest,
  When, Home, we think of thee,
And for dear old Hayo-Went-Ha
  We will lay us down and dee.

We've Been Up to Wawayanda

Tune: "I've Been Working on the Railroad"

We've been up to Wawayanda
  All the livelong day;
We've been up to Wawayanda
  Just to pass the time away.
Oh, what fun among the mountains
  On our camping site!
We're a jolly bunch of campers—
  Yes, but we're all right.

Oh, Greenkill

Melody: "Lord Geoffrey Amherst"

Oh, Greenkill, a name that's known to fame in days of old,
  Will be known as the Camp we love.
Oh, here's to our emblem that is floating free and bold,
  With the flag of our land above.
Oh, here's to the tents that gleam so bright against the hills of green,
Looking o'er the lake's blue sheen.
And the sacred spot where glowed the Council Fire against the sky,
Which has helped us oft to keep our purpose high.

REFRAIN

Oh, Greenkill, fair Greenkill,
'Twas a name known to fame in days of yore,
May she ever be glorious
Till the sun shall climb the heavens no more.

Oh, here's to the beauties of the woods, the fields, the lake,
And the glories that the sky reveals
To the fellows that we meet and to the friendships that we make,
And to those who help to make our pleasures real.
And here's to the lodge that stands so firm with rustic rail about,
And to our tramps o'er the hills afar;
And we always greet them in the spring with many a happy shout
And the fall comes round our many joys to mar.

Eberhart

V. HELMEN

Tune: "There Was a Man, He Had Two Sons"

If Eberhart is as dear to you,
As the old camp is to me,
Then we'll be back at Eberhart
For a week or two or three.

No brighter skies; no better lakes;
No greener trees abound,
Than those our glad eyes rest upon
Around the old camp grounds.

The joys we had; the friendships made;
The fishing, boating, ball—
Combine to make the life complete
And brothers of us all.

So here we meet again to-night,
Old Eberhart to praise;
To sing the songs and yell the yells
In memory of those days.

Songs of the West Side Branch, New York

WILLIAM M. KINGSLEY

Tune: "Coming Through the Rye," "Yankee Doodle," or "The Son of God Goes Forth to War"

We "sons of God" are here at work
Our fellow-men to gain.
With plans and hopes and purpose high
We follow in His train.
Our Master's spirit leads us on,
Like Him we are aflame.
We burn to help our brother man,
Who'll join us in His train?

To make our comrades pure and true
This is our steady aim,
And if we fail, we falter not,
But try and try again.
To give the largest scope in life
To body, soul and brain,
We strive, as did our loving Lord,
Who'll join us in His train?

The Branch needs men of loyal heart
Who share our purpose true,
And in our fast increasing ranks
We'll make a place for you.
Come, brother, be a "son of God"
And work without refrain,
To swell the hosts of men and boys
Who follow in His train.

This is the spirit of our Branch
With it, all hearts endow:
One Fatherhood: one brotherhood,
The time for service—now.

Come, members all—both men and boys—
Let's serve with might and main
As did the dear, unselfish Lord.
Who'll join us in His Train?

No. 2

Almighty Father, King Divine!
To Thee our song we raise;
Accept us as we come in love,
And fill our lives with praise.
Through all the past Thy guiding hand
Has led us graciously;
With grateful hearts we pledge anew—
The West Side Branch for Thee!

We thank Thee for the bounteous gifts
A Father's love bestows;
We thank Thee for the plenteous grace
With which Thy heart o'erflows.
In generous measure may we share
This golden treasury,
And all unite to prove in truth,
The West Side Branch for Thee!

Inspire our souls to noble deeds,
Our breasts with courage thrill,
In faithful service day by day
Help us to do Thy will.
Upon our banner write the words
That all the world may see—
"Almighty Father, King Divine,
The West Side Branch for Thee!"

Old Phantom Lake

Tune: "Jingles"

I want to go back to Phantom Lake,
To dear old Idlewile.
Back to yell and dive and swim,
To shoot the chute and burn my skin.
I want to go back,
I've got to go back,
To Phantom Lake.

For the third and fourth lines substitute the following couplets:

Back to feel how Amos bites,
Back to see our friends the Whites.

Back to see them eat the grub,
Back to join the bonehead club.

Back to see the top cot sag,
Back to hear those leaders brag.

Back to catch a five-pound fish,
If that is not too great a wish.

To hear our Doc, sedate and wise,
Award the tent and table prize.

Back for baseball, tennis, too,
Games galore, some old, some new.

Back to hear that rising call,
How I love it, not at all.

Back to hear that bugle blow,
"Dash for the pole"—or dinner, so.

Back to see the campfire burn,
Sing these songs, and stories learn.

Back to hear those noises shrill,
And in the woods get many a thrill.

Back, etc., *ad infinitum.*

Wawayanda Grace

FRANK F. GRAY

MORNING

Gracious giver of all good,
Thee we thank for rest and food,
Grant that all we do or say
In Thy service be this day. Amen.

NOON

Father, for this noonday meal
We would speak the praise we feel,
Health and strength we have from Thee,
Help us, Lord, to faithful be. Amen.

NIGHT

Tireless guardian o'er our way,
Thou hast kept us well this day.
While we thank Thee we request
Care continued, pardon, rest. Amen.

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Association Boys' Hymn

GEORGE E. DAY

Tunes: "Materna," "All Saints"

O Jesus, Prince of life and truth,
Beneath Thy banner bright
We dedicate our strength and youth
To battle for the right;
We give our lives with glad intent
To serve the world and Thee,
To die, to suffer and be spent,
To set our brothers free.

In serried ranks, with fearless tread,
O Captain of us all,
Thy glory on our banners shed,
We answer to Thy call;
And where the fiercest battles press
Against the hosts of sin,
To rescue those in dire distress
We gladly enter in.

O Jesus, once, like us, a boy,
And tempted like as we,
All inward foes help us destroy
And spotless all to be.

We trust Thee for the grace to win
The high, victorious goal
Where purity shall conquer sin,
In Christ-like self-control.

With regiment on regiment,
We valiantly go forth,
No line divides the continent,
East, west, or south, or north;
And where the hills of glory shine
With light supremely fair
Each loyal lad shall still be Thine
And in Thy triumph share.

Onward, Christian Campers

Tune: "Onward, Christian Soldiers"

Onward, husky campers, marching on to war,
With a flag of honor going on before.
God, our Royal Master, leads against the foe,
Forward into battle, see our campers go.

CHORUS

Onward, husky campers, marching on to war,
With Camp ————'s banners going on before.

Like a mighty army, moves our husky lot.
Fellows, we are fighting where the rest have fought.
We are not divided, all one Camp are we—
One in love and friendship, one in loyalty.

Onward, then, you fellows, join our happy throng,
Blend with ours your voices in the camping song—
Glory, praise, and honor unto God the King,
This through countless ages campers all will sing.

Evening Prayer

Tune: "Saviour, Breathe an Evening Blessing"

Now the sun is slowly sinking
O'er the waters dark and deep;
And our hearts are heavenward turning
To our Master, ere we sleep.

While the hush of summer twilight
Steals upon our spirits here,
Wilt Thou, Lord, descend among us,
Let us feel Thy presence near.

For the day and all its pleasures
Grateful thanks we render now;
May our lives pass on the blessing
None could give to us but Thou.

May each camper come to know Thee
As his strong, abiding Friend;
May we in our hearts determine
We will serve Thee to the end.

America

My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing;
Land where my fathers died,
Land of the pilgrim's pride,
From every mountain side
Let freedom ring.

Thy silver eastern strands
Thy Golden Gate, that stands
Fronting the west;
Thy flowery Southland fair,
Thy sweet and crystal air,
Oh, land beyond compare,
Thee I love best.

Let music swell the breeze,
And ring from all the trees
Sweet freedom's song;
Let mortal tongues awake,
Let all that breathe partake;
Let rocks their silence break,
That sound prolong.

Our fathers' God, to Thee,
Author of liberty,
To Thee we sing.
Long may our land be bright
With freedom's holy light,
Protect us by Thy might,
Great God, our King.

My native country, thee,
Land of the noble free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills;
My heart with rapture thrills
Like that above.

I love thy inland seas,
Thy groves and giant trees,
Thy rolling plains;
Thy rivers' mighty sweep,
Thy mystic canyons deep,
Thy mountains wild and steep,
All thy domains.

God bless our native land,
Firm may she ever stand
Through storm and night;
When the wild tempests rave,
Ruler of wind and wave,
Do Thou our country save
By Thy great might.

For her our prayers shall rise
To God, above the skies;
On Him we wait;

Thou who art ever nigh,
Guarding with watchful eye,
To Thee aloud we cry,
God save the State.

The New "America"

Tune: "Materna"

O beautiful for pilgrim feet,
Whose stern, impassioned stress
A thoroughfare for freedom beat
Across the wilderness;
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law.

O beautiful for patriot dream
That sees beyond thy years,
Thine alabaster cities gleam
Undimmed by human tears;
America! America!
God shed His grace on thee,
And crown thy good with brotherhood
From sea to shining sea.

Good-Night

Key of C

Good-night, ladies!
Good-night, ladies!
Good-night, ladies!
We're going to leave you now.

CHORUS

Merrily we roll along, roll along, roll along;
Merrily we roll along, o'er the dark blue sea.

Farewell, ladies!
Farewell, ladies!
Farewell, ladies!
We're going to leave you now.

Sweet dreams, ladies!
Sweet dreams, ladies!
Sweet dreams, ladies!
We're going to leave you now.

CHAPTER VIII

SUGGESTIVE EVENTS AND IDEAS

Camp Adventures

Deep in the heart of every real boy is a keen love of anything that borders on true adventure. In the days gone by every boy had more or less experience that satisfied that longing, but to the average city boy a real adventure in darksome forests, from which pours the ever-plaintive cry of the hoot-owl, or the bay of the timber wolf, or the thrilling bark of the coyote, is almost unknown. City boys are in many ways far more gullible than the country boy and, if carefully supervised and wisely handled, I believe in an occasional "fake" adventure for a boys' summer camp.

Incidentally these little fakes are very often an eye-opener to many a boy. Time after time they have been the means of starting the "victim" on a better path, to say nothing of the evening's joy for the entire camp. It makes something to talk about, and I believe never has a bad effect, if the camp enters into it with a real spirit of fun.

Probably the best known of all of these stunts is the historic Snipe Hunt, which needs no description. Perhaps the others are not so well known, but are nevertheless interesting. They are offered here for what they

are worth, and will need to be adapted to local conditions in every case.

1. Frost Fishing

A trip is made to some distant lonely shore where the trees are dark and the country rough and wild. Of course the object of the trip is explained by the man with the greatest imagination as a trip to catch the hordes of finny monsters that, tradition says, flock to that particular point one night every year, the night chosen being the night they are expected. It is the night of the first frost, and it has the effect of driving all fish to shore.

After the journey is made through the darkest woods, where absolute silence is maintained, the fishermen are all lined on the shore in a silent line, each fisherman with a bag into which to put his catch.

The boys are eager and intent and watch every ripple for the approaching shoals of fish. The silence is perfect except for the many night sounds—the bay of a lonesome dog drifts across the still night air; a great owl inquires of his neighbors the cause of this strange spectacle, and then the human wolf or bear, or whatever he may be, looses his hungry cry far away, then nearer. There is a splash and many ripples; there is keen anticipation all along the line; and then—splash, splash, splash—one after another the victims are easily tipped over into the water from their strained positions by those who are "wise." Some one shouts "Bear!" and there is five moments of real excitement, and then the hearty laugh, and the songs and yells, and the "suckers" are aided to dry themselves by a roaring fire. It is a jolly evening's fun, and made complete by a surprise of good eats before the journey homeward is begun.

2. A Coon Hunt

One of the very best of such stunts is a coon hunt, which can be well arranged with very little trouble by securing a cat and fastening him safely in a tall young tree in the woods. Proceed as in a regular coon hunt with a dog to find the coon tree. The excitement will run high. When the coon tree is located, cast lots to see who will be the honored tree-chopper. Chop the tree and bag the coon and bear him safely to camp in a burlap bag, carefully suspended from a long pole and borne by two mighty hunters.

If carefully prepared, it will not be discovered until the bag is opened at the campfire after the hunt. Try this once. Choose a dark night and use but one lantern, which manage to smoke up pretty black just before the tree falls.

Archery

Many camps are now using archery as one of the established activities and are finding it attractive to at least a certain group.

If it is the desire to have the boys make their own weapons, excellent illustrations and directions will be found in the "Scout Manual," also in "Ralph in the Woods" by Ernest Thompson Seton.

If, however, you wish to use ready-made equipment, consult the archery catalogue of any good dealer in sporting goods.

Aëroplane Ride

This is very realistic, and will afford much merriment. Choose four boys from the group, three that can keep from laughing while carrying out their parts, and one a

good talker, to act as guide. After the boys who wish to take a ride in an aëroplane are put into one of the tents, the guide chooses one, blindfolds him, and as he is leading him to the aëroplane, which is located in some suitable place in camp, explains in thrilling terms the sensations and dangers of a ride through the air. After working up the boy to a pitch of excitement, he is led to the aëroplane and told to mount it. The aëroplane is a broad board, with each end resting on a stack of books. A boy is stationed at each end. Another boy with a cane, called the pilot, stands in front of the board, and the rider is told to rest his hands on his shoulders to steady himself. At a signal to start the boys at the end of the plank shake the board gently, and the pilot gradually moves up and down. The sensation is perfect. If a motor of some kind is handy, to imitate the engine of the aëroplane, it will be till more realistic.

Building a Log Cabin

There are as many different kinds of log cabins as of any other architecture. It is best to begin with the simplest. The tools needed are a sharp ax, a crosscut saw, an inch auger, and a spade. It is possible to get along with nothing but an ax (many settlers had no other tool), but the spade, saw, and auger save much work.

For the site select a high, dry place, in or near the woods, and close to drinking water. It should be a sunny place, and with a view, preferably one facing south or east. Clear off and level the ground. Then bring your logs. These are more picturesque with the bark left on, but last longer peeled. Eight feet by twelve feet outside makes a good cabin for three or four boys.

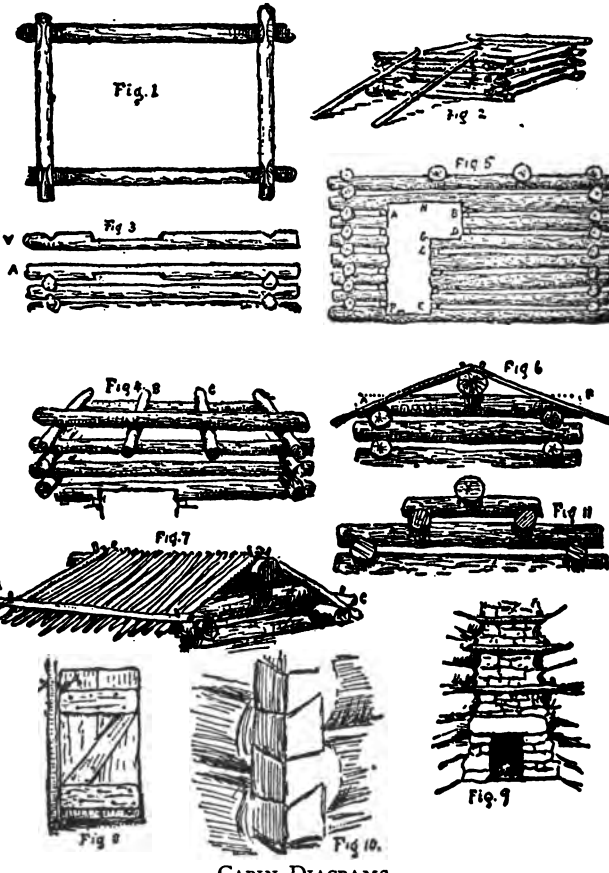
Cut and carry about twelve logs, each ten feet long, and twelve more, each fourteen feet long. The logs should be at least six inches through. Soft wood is preferable, as it is easier to handle; the four ground logs, or sills, at least, should be of cedar, chestnut, or other wood that does not rot. Lay two of the fourteen-foot logs

READY TO BUILD A CABIN

on the ground, at the places for the long sides, and seven feet apart. Then across them, at the end, lay two short ones, eleven feet apart. This leaves about a foot projecting from each log. Roll the last two into their resting-places, and flatten them till they sit firmly. It is of prime importance that each log rest immovable on the one below. Now dress the upper part of each end log, to an edge over each corner.

Next put on two long logs, roll them onto the middle, taking care to change off, so the big end at a given cor-

ner may be followed next time by the small end and insure the corner rising evenly. Roll one of these large logs close to where it is to be placed, then cut on its up-



CABIN DIAGRAMS

per surface at each end a notch corresponding with the ridge on the log it is to ride on. When ready half a roll drops it into place. The log should be one to three inches above the one under it, and should not touch except the ends. Repeat the process now with the other sides, then the two ends, etc., always keeping the line of the corner plumb. As the walls rise, it will be found necessary to skid the larger logs; that is, roll them up on two long logs, or skids, leaning against the wall (Fig. 2).

When the logs are in place to the height of four and a half feet from the ground, it is time to decide where the door and window are to be; and at that place, while the next log is lying on top, bottom up, cut out a piece four feet long and four inches deep. Roll this log into place (Fig. 3). One more log above this, or certainly two, will make your shanty high enough for boys. Put on final end logs, then two others across the shanty (Fig. 4). Roll up the biggest, strongest log of all for the ridge (sometimes two are used side by side); it should lie along the middle of the four cross pieces. (Shown in Fig. 4.)

The two cross logs (B and C) and the ridge log should be very strong, as the roof is heavy.

Now we are ready to cut the doorway and window.

First, drive in blocks of wood between each of the logs, all the way down from A to the ground, and from B down to D, and C to E (Fig. 5). Saw down now from A half way through the ground log F. Then from B down to half way through the log D; now continue from G, cutting down to half through the ground log. Use the ax to split out the upper half of the ground log, between the saw cuts and also the upper half of the log D.

Hew a flat piece of soft wood, five or six inches wide, about two inches thick, and as long as the height of this

doorway. Set it up against the ends of the logs A to F. Bore an auger hole through it into the end of each log (these holes must not be in line lest they split the jamb), including the top and bottom ones, and drive into each a pin of oak. This holds all safely. Do the same on the other side, H to E, and put a small one down, B, D, which is the side of the window.

Now we are ready to finish the roof. Use the ax to bevel off the corners of the four cross-logs, A and B (Fig. 6). Then get a lot of strong poles, about five feet long, and lay them close together along the two sides of the roof till it is covered with poles, putting a very heavy one, or small log, on the outer edge of each, and fastening it down with a pin into the ridge log. Cut two long poles and lay one on each of the lower ends of the roof poles, as at A, B, and C (Fig. 7), pinning them to the side logs.

Cover this roof with a foot of hay or straw or grass, and cover that again evenly with about four inches of stiff clay. Pack this down. It will soon squeeze all that foot of straw down to little more than one inch, and will make a warm and water-tight roof. As the clay is very heavy, it is wise, before going inside, to test the roof by jumping on it. If it gives too much, it will be well to add a center prop.

Now for the door. Hew out planks; two should be enough. Fasten these together with two cross-pieces and one angle-piece, using oak pegs instead of nails, if you wish to be truly primitive. For these the holes should be bored part way with a gimlet, and a peg used larger than the hole. The lower end of the back plank is left projecting in a point (Fig. 8). This point fits into a hole

pecked with a point or bored with an auger into the door-sill.

Bore another hole near the top of the door (A), and a corresponding one through the door-jamb between two logs. Set the door in place. A strip of rawhide leather,

THE FINISHED MOUNTAIN HOME

a limber willow branch, or a strip of hickory put through the auger hole of the door and wedged into the hole in the jamb, makes a truly wildwood hinge. A peg in the front jamb prevents the door going too far out, and a string and peg inside answer for a latch.

The window opening may be closed with a glass sash, with a piece of muslin, or with the raw hide of an animal, scraped clear of hair and stretched on a frame.

It now remains to chink and plaster the place. Chinking is best done from the inside. Long, triangular strips and blocks of wood are driven in between the logs and fastened there with oak pins driven into the lower log till nothing but small crannies remain. Some cabins are finished with moss plugged into all the crannies, but mud worked into plaster does better. It should be put on the outside first, and afterward finished from the inside. It is best done really with two plasterers working together, one inside and one out.

This completes the shanty, but a bunk and fireplace are usually added. The fireplace may be in one corner, or in the middle of the end. It is easiest to make in the corner. Across the corner peg three angle braces, each about three feet long. These are to prevent the chimney falling forward.

Now begin to build a fireplace with stone (Fig. 9), using mud as mortar. Make the opening about eighteen inches across; carry it up two feet high, drawing it in a little, then lay a long stone across the front, after which build up the flue behind the corner braces right up to the roof. The top corner-piece carries the rafter, which may be cut off to make an opening for the flue. Build up the chimney outside as high as the highest part of the ridge.

The ideal fireplace, however, is made with the chimney on the outside of the cabin, at the middle of the end farthest from the door. For this you must cut a hole in the end log, like a big, low window, pegging a jamb on the ends as before. With stones and mud now build a fireplace inside the shanty, with the big chimney carried up outside, always taking care that there are several inches of mud or stone between the fire and any of the logs. In country where stone cannot be found the fire-

place is often built of mud, sustained by an outside cribbing of logs. If the flue is fair size, that is, say one-quarter the size of the fireplace opening, it will be sure to draw.

The bunk should be made before the chinks are plastered, as the hammering is apt to loosen the mud. Cut eight or ten poles a foot longer than you need the bunk; cut the end of each into a flat board and drive these between the long logs at the right height and place for the bunk, supporting the other end on a crosspiece from a post to the wall. Put a very big pole on the outer side, and all is ready for the bed; most woodsmen make this of small fir boughs.

There are two other well-known ways of cornering the logs—one is simply flattening the logs where they touch. This, as well as the first one, is known in the backwoods of Canada as "hog-pen finish." The really skilful woodsmen of the north always "dovetail" the corners and saw them flush (Fig. 10).

Sometimes it is desirable to make a higher gable than that which one ridge log can make. Then it is made as in Fig. 11.

This is as much slope as a clay roof should have; with any more, the clay would wash off.

This is the simplest way to build a log cabin, but it illustrates all the main principles of log building. Shingle roofs and gables, broad piazzas outside, and modern fitting inside, are often added nowadays in summer camps, but it must be clear that the more towny you make the cabin, the less woodsy it is, and less likely to be the complete rest and change that is desired.

—Ernest Thompson Seton, reprinted from *Country Life in America.*

For fuller instructions, see "Log Cabins and Cottages," William S. Wicks, or "Shelters, Shacks and Shanties," Dan C. Beard.

The Camp Circus

This may be made very elaborate or very simple, as the time will allow, but it is a great event to arouse enthusiasm. Usually each tent is made responsible for a stunt, supplying costumes and paraphernalia. A large pole, planted in the middle of a flat piece of ground, suggests the big tent, and this may be made more realistic by hanging on it several lighted gasoline torches and stretching a number of ropes from it to pegs driven into the ground. Sawdust makes splendid rings, or even sand from the beach.

The "Chicago Simply Awful" orchestra will furnish the music, using zoboes that may be secured of any good music house for ten cents apiece.

The Ringmaster is important and should be a lively fellow, full of fun, who can make things go. There should be the usual "barkers" with tickets, which may be bought with all sorts of articles, such as pins, fish hooks, jack-knives, things to eat, shoe strings and toilet soap. It often helps to give ice cream to the tent having the best and most original stunt. Make every tent pay a forfeit that holds up the program. This keeps things moving.

The following list of acts are merely suggestive and must be adapted to local conditions:

1. The Tame Giraffe, operated by two campers and a trainer. The giraffe can tell time, identify campers, find the biggest pig in camp, the fellow who is always

last, the one who is most fond of the girls, and so on. He also dances all the funny dances.

Elephant, horse, cow, Texas steer, ostrich, mule, and other animals may be made up in the same way. A little care in making the head insures an animal that will provoke much laughter.

2. A Female Horse-riding Artist is easily arranged—two campers forming the horse, while a very small boy, dressed as a circus beauty, rides on one of the boys' backs, bowing and throwing kisses, jumping through a hoop covered with paper, leaping to the ground, then to the horse's back again. This stunt is better just as action without talk.

3. Tumbling Stunts are always acceptable. For specific information, see various tumbling books and pamphlets.

4. Pyramid Building is always attractive, and especially so by the light of a blazing fire. For simple pyramids, see Spalding's Book, No. 327, "Pyramid Building Without Apparatus."

A very pretty effect may be produced by having four boys prepare pine knot fagots in the form of crude Indian clubs, light them, stand far back in the dark, then swing all together. In case fat pine is not available, creditable torches may be made by fastening sponges on the end of Indian clubs, regular or home-made, then dipping the sponges into a mixture of melted paraffine and coal oil. The lights may be colored by adding various chemicals to the mixture—red, violet, yellow, green.

5. A slack wire stunt may be pulled off with a little practice and the use of a long light pole for balancing.

6. The Incubator Baby that weighs three hundred pounds and consumes ten gallons of milk daily.

7. Ella, the Snake Charmer, charms both snakes and people.

8. The double-bodied man.

9. The original missing link.

10. The wax works, exhibiting the latest fashions.

11. Redundancy and Duplicate, the Siamese Twins.

12. Mr. and Mrs. Longitude and son, Laddietude, the tall family. Easily arranged on stilts.

13. Mrs. Rotunda and daughter, Cupola, the fat family.

14. The Bearded Lady—a woman of great beauty, whose physiognomy was marred by an overdose of Herpicide.

15. Ichabod, the Living Skeleton.

Clown Stunts

1. Down With King Alcohol. Two clowns rolling a barrel and followed by other clowns, all with cups. The barrel is turned on end and tapped, while all sing the old song, "Down with King Alcohol"—

"We're coming, we're coming,
A brave little band.
On the right side of temperance
We now take our stand.
We don't chew tobacco,
And neither do we drink,
For them that does do it
Most always do—smell bad."

(Make a rapid exit.)

2. One clown enters with a bucket of water, sprinkles it freely about and goes out. With a great whoop, in dash the others, all in bathing suits, and promptly dive into the lake created by the sprinkling. All sorts of

strokes, fancy dives, and swimming races are indulged in until one clown cries for help, holds his nose and apparently goes under. The rest rush to the rescue, drag the clown out and use all sorts of methods to revive him. If well done, this is a good number.

3. A boat race is easily conducted by fastening two long, slender poles together boat-shaped, a camper standing in each boat holding a miniature sail in his hand. By slipping a slender sapling down his neck in the back it is easy to fly a flag, and, if a lantern is available, the ship is ready to sail. This may be made more ridiculous by the other clowns urging the boats along by fanning the sails, pumping a pump to create air and blowing hard with their cheeks. If some old cloth is available it can be tacked to the poles and allowed to hang to the ground. Large rudders may also be added, and a smokestack, if desired.

4. The Misfit Army is very comical and should be made up of a squad of six or eight campers as widely different in build as possible. The smallest and the largest, the thinnest and the fattest, the funniest and the clumsiest, all to be armed with sticks and drilled by the captain, who wears his hat, coat and pants backward, and his sword held against the back of his shoulder. While he is really walking right, it appears he is following his soldiers with all but his head. His orders should all be laughter-provoking, and each member of his squad should obey a different command. For instance, he orders "Sha-roots!" for Salute, and one soldier comes to a parade rest, another ports arms, another presents arms, another aims ready to fire, and so forth. Other orders might be—"Company Begin" for "Company March"; "Stop" for "Halt."

5. A Baseball Game, in which one clown is all players, and plays every position, all in pantomime.

6. A clown goes fishing with an immense pole and has great luck (all pantomime). Finally he throws his line over back of him and another clown fastens on a large turtle. The clown faints dead away at seeing it coming out of the water, and the other clowns hasten to revive him by dowsing bucket after bucket of water all over him.

College Night

Assign different colleges to the various tents about a week in advance, and have them prepare a particular stunt to represent that college. Of course, they give their college yell, sing songs, etc. This can be made a very profitable occasion.

The Indoor Track Meet can be used to advantage with this night.

Camp Booklets

Exchange camp booklets with as large a number of other camps as possible and have all the booklets where the boys can look them over. They will create a great deal of interest.

The same plan may be followed out with kodak pictures of representative events. Establish an exchange.

A Bean Bake

When planning an all-day hike into the woods or to a neighboring lake, let a select group go out to the proposed spot the day before and prepare the beans so they will be hot and "just done to a brown" for the next day's dinner. It will add much to the joy of the hike for the boys

to actually dig up a crock of steaming hot baked beans from the floor of some forest nook or the green bank of lake or stream.

Dig a hole thirty inches deep and four times the diameter of the vessel to be used—a hole in clay ground is the very best and in sand the poorest place. Gather enough stones of medium size to fill the hole. Build a good fire very near the hole and roast the stones until they are very hot. While the stones are heating, prepare the beans by placing them in the vessel they are to be cooked in. A crock is best, but often very inconvenient, and a galvanized water-bucket with a plate to fit tight in on the top is quite as satisfactory. This plate or tin should have enough of a niche in one edge to allow steam enough to escape to save the bucket from exploding or breaking at a seam. The beans should be mixed up with strips of fat bacon, molasses, sugar, salt and pepper, just as if they were to be baked in the oven. For best results, the beans first should be brought to a boil on the fire.

When all is ready, rake a layer of hot stones into the hole, place the hot bucket on them, and then fill in and around the bucket with stones just as fast as possible, raking in ashes and all. The bucket should have at least one foot of this hot material on top of it. The bail of the bucket should be held up by a green limb pot-hook, so as to save time when digging up the beans. Cover well with sod and dirt enough to keep the heat in. An oven of this sort will stay hot for twenty-four hours, if carefully prepared, and will bake the most delicious beans ever eaten.

Another and somewhat simpler method that can be worked successfully where there is clay ground, is to

build the fire in the hole, heating the clay to a high temperature, and then covering the bucket with the hot charcoal and ashes of the fire. However, if beans for a very large crowd are to be cooked, this way is not nearly so satisfactory.

Serve the hot beans in cups lined with fresh green leaves. After eating the beans the leaves may be removed and the cup is clean, ready for coffee or cocoa.

A little experimenting with this sort of camp cooking will make it possible for one to cook many excellent things for a group of considerable size.

Bermuda onions so cooked, then served hot with butter and pepper and salt, are delicious. Apples may be baked in this way, and sweet potatoes are a treat never to be forgotten. In season try baking halves of Hubbard squash. Spring chicken, wrapped in wet white cheesecloth and green leaves, will cook to a turn, with a flavor that cannot be obtained in any other way, and small, fresh fish can be made a treat. It is the out-of-door man's fireless cooker.

A Woods Dinner

It is a fact that every year there are fewer boys who go out into the woods or mountains gather the right fuel, build a fire, and prepare a simple, wholesome meal. A camp that does not have at least one whole day hike into the country, where every camper is taught to build a fire and cook a simple meal, is not living up to its opportunity. It is one of the very best of all camp activities.

An ideal way is to issue to each camper the uncooked food for his meal, such as meat, potatoes, eggs, bread, butter, etc. Have him carry it in his own way to the

place dinner is to be cooked. Once there, have him gather his wood, build his fire, and prepare it ready to eat. Many will need to be taught how from the beginning, and all will need suggestions from the leaders.

LEARNING TO MAKE CAMP FIRES

The boys will enter into it heartily and will be happy in acquiring something of that power to care for himself in the out-of-doors that every boy craves so earnestly.

A Field Meet by Mail

By mail arrange a number of events and agree on rules to govern these, with say a half dozen camps not too far distant. Then on a set day, at a determined time, each camp conduct a local meet and mail the results to the other contesting camps.

This can be made a big event, especially if a nice cup can be awarded the camp winning the high score, all the contesting camps bearing the expense. The same idea could be worked out for an aquatic meet.

"Goddess Iola"

A feature at Camp Iola is the "Goddess Iola." The Goddess is a small bronze figure, seated in a reclining position (about 8 x 10 inches in size). She was purchased in a nearby town for $2.00. The idea was copied after the "Goddess Sobrina," of Amherst College.

Two groups are formed in the camp—one known as the Iola Men and the other as the Iola Guards. The Guards are those who hold possession of the Goddess and must prevent her capture by the Iola Men. Should the Iola Men succeed in capturing the Goddess, they, in turn, become the Iola Guards.

The rules are that the Goddess must not be taken off the campus. Neither may she be hidden in any tent or building on the campus. She must be exhibited by the Guards at least once in every forty-eight hours. (This is very often done at the close of a meal.) Her hiding-placed may be changed as often as desired. A truce is declared from tattoo (retiring call) until reveille. No searching is permitted, or are the Guards allowed to move the Goddess during this time. A truce of twelve hours is also declared after the Goddess has been captured, which gives the new guards ample opportunity to secure a cozy hiding-place for the precious lady.

The Goddess Iola is a real goddess to Iola campers, and each time she appears she causes considerable excitement and sport. She makes her final appearance in camp at the closing banquet on the last night, and her next appearance is at the Mid-winter Campers' Reunion, where she created her usual feeling of jubilancy among her admirers. The Goddess stands for "Clean Speech,

Clean Sport, Clean Habits, and Christian Manhood in Camp Iola."

—Frank E. Gugelman, Boys' Sec'y, Young Men's Christian Association, Rochester, N. Y.

Quoits

Quoits, or Horseshoes, as it is sometimes called, can be made a very popular campus game, especially if weekly tournaments are conducted. The pegs should be of iron, if possible, and should be thirty to forty feet apart. Two quoits are used by each player.

Historical Events for Stunts

Following is a list of historical dates, covering June 1 to September 1, taking up events of importance and the birth of noted men. Most of these events can be used to good advantage by reading something about them to the boys around the campfire or at the table. To the wide-awake leader many of these dates will suggest numerous ways of using them for big social events.

June 1, 1792—Kentucky admitted to Union.
" 1, 1796—Tennessee admitted to Union.
" 1, 1813—Battle between *Chesapeake* and *Shannon*.
" 3, 1803—Jefferson Davis born.
" 3, 1863—King George V born.
" 4, 468 B. C.—Socrates born.
" 4, 1898—Hobson entered Santiago harbor.
" 6, 1755—Nathan Hale born.
" 6, 1756—John Trumbull born.
" 14, ...—Flag Day.
" 14, 1777—Stars and Stripes adopted by Congress.
" 14, 1811—Harriet Beecher Stowe born.

June 15, 1836—Arkansas admitted.
" 17, 1775—Battle of Bunker Hill.
" 17, 1775—Washington chosen as Commander-in-Chief of Army.
" 18, 1812—War against England declared.
" 18, 1815—Battle of Waterloo.
" 19, 1863—West Virginia admitted.
" 22, 1846—Julian Hawthorne born.
" 23, 1683—William Penn made treaty with Indians.
" 24, 1813—Henry Ward Beecher born.
" 25, 1876—Custer massacre.
" 29, 1843—William McKinley born.
July 1, 1898—Battle of San Juan Hill, Cuba.
" 1-3, 1863—Battle of Gettysburg.
" 3, 1890—Idaho admitted.
" 3, 1898—Cervera's fleet destroyed.
" 4, ...—Independence Day.
" 4, 1804—Nathaniel Hawthorne born.
" 5, 1801—David G. Farragut born.
" 6, 1747—John Paul Jones born.
" 8, 1758—Battle of Ticonderoga.
" 9, 1755—Braddock defeated.
" 11, 1767—John Quincy Adams born.
" 12, 1817—Henry D. Thoreau born.
" 16, 1898—Santiago, Cuba, surrendered.
" 21, 1861—Battle of Bull Run.
" 27, 1866—Laying of Atlantic cable completed.
" 31, 1894—Starting of Chinese-Japanese war.
Aug. 1, 1876—Colorado admitted.
" 3, 1492—Christopher Columbus set sail from Spain.
" 4, 1846—Iowa admitted.
" 6, 1809—Tennyson born.

Aug. 7, 1807—First steamer on Hudson River.
" 9, 1593—Izaak Walton born.
" 9, 1780—Star Spangled Banner born.
" 10, 1861—Missouri admitted.
" 13, 1898—Surrender of Manila.
" 15, 1771—Sir Walter Scott born.
" 15, 1769—Napoleon Bonaparte born.
" 20, 1833—Benjamin Harrison born.
" 22, 1848—New Mexico annexed.
" 25, 1850—Bill Nye born.
" 29, 1809—Oliver Wendell Holmes born.
" 31, 1844—Elizabeth Stuart Phelps born.

Kite Contest

You will find among your boys quite a number interested in kite flying. Get these boys together, have each make a kite, and upon some announced day have a kite-flying contest.

In D. C. Beard's "The Outdoor Handy Book," two chapters are devoted to kite making and flying, which are invaluable to boys interested in kites. Also in Joseph H. Adams' book, entitled "Outdoor Book for Boys," several chapters are devoted to kite making.

Making Fire Without Matches

A rainy day itself suggests the desirability of every boy knowing how to light a fire without matches. There are a number of ways, that vary in detail with nearly every tribe of Indians the world over. The underlying principles are the same, however, and no matter what the locality, the boy, with careful experimenting and persistent effort, will find the sort of wood best suited for his purpose. Every camper should own his own set of

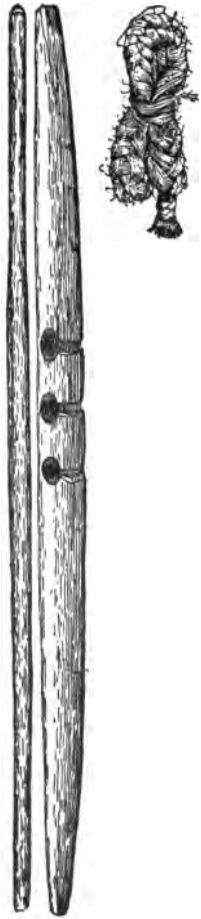


FIG. 1. FIRE-MAKING SET AND SLOW MATCH

fire drills, which he should prize and care for. There is hardly a camp activity over which so much keen competition can be secured as races to see who can first light a fire with home-made instruments. Many camps require this accomplishment before the Honor Emblem is awarded to a camper, and it is an excellent idea.

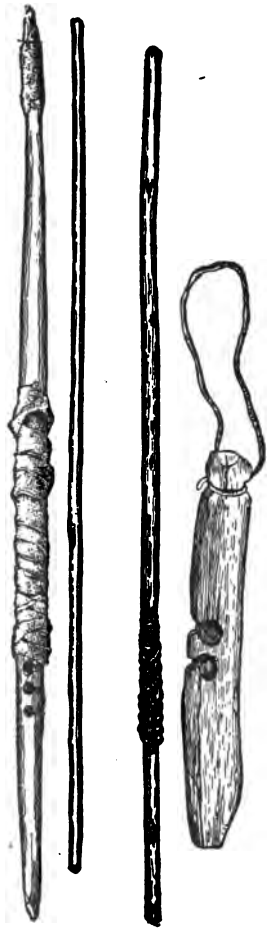
There are three distinct ways of building a fire without matches. The simplest, but most difficult, is by the rubbing of two sticks or hand drills together; the second by use of a bow drill, which is an improvement over the first in that it gives a more rapid movement and increases the friction; and, third, by the use of flint and steel. Every good camper should be able to accomplish all three, and by all odds the last two.

Fig. 1 is a good illustration of the simplest sort of fire drill, one used by the Indians of Washington and the Northwest. Following is a description of the set, quoted by special permission from the Smithsonian Report, "Firemaking Apparatus in the United States National Museum," by Dr. Walter Hough:

"It consists of a hearth, two drills, and a slow match. The hearth is a rounded piece of cedar wood; opposite the fire-holes it is dressed flat, so as to rest firmly on the ground. There are three fire-holes with wide notches. The drills taper to each end, that is, are larger in the middle (Fig. 3). The powder, a fine brown dust, collects at the junction of the slot and fire-hole, where they form a lip, and there readily ignites. This side of the hearth is semi-decayed. No doubt the slots were cut in that side for the purpose of utilizing this quality. The drills are bulged toward the middle, thereby rendering it possible to give great pressure and at the same time rapid rotation without allowing the hands to slip down too rapidly, a fault in many fire drills. The slow-match is of frayed cedar bark, about a yard long, folded squarely together, and used section by section. Mr. Willoughby says:

" 'The stick with three cavities was placed upon the ground, the Indian kneeling and placing a knee upon each end. He placed one end of the smaller stick in one of the cavities, and, holding the other end between the palms of his hands, kept up a rapid, half-rotary motion, causing an amount of friction sufficient to produce fire. With this he lighted the end of the braided slow-match of cedar bark. This was often carried for weeks thus ignited and held carefully beneath the blanket to protect it from wind and rain.'

"Fire is easily produced with this set. It takes but a slight effort to cause a wreath of aromatic smoke to curl up, and the friction easily grinds off a dark powder, which collects between the edges of the slot. When this ignites it drops down the slot in a little pellet, and falls upon the tinder placed below to receive it. Both drill and hearth are eighteen inches long."



FIGS. 2 AND 3. FIRE DRILLS, SHOWING SPLICED DRILL AND LEATHER-COVERED PAN

Fig. 2 shows a second set, reproduced from the same book, and shows the method the Indians used to keep the precious hearth dry. The entire length is carefully wrapped with a strip of taut buckskin.

Fig. 3, also from Dr. Hough's report on "Firemaking Apparatus in the United States National Museum," shows an interesting feature. The handle by which the hearth is fastened to the Indian's belt also shows the spliced drill, the hard wood point spliced into a favorite or especially desirable handle.

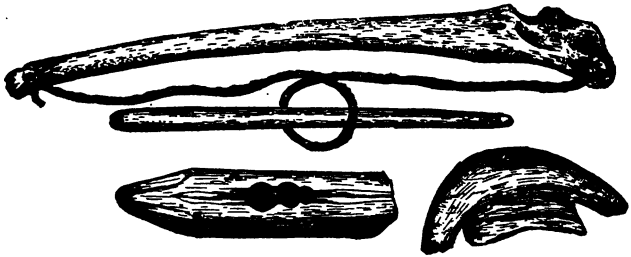


FIG. 4. COMPLETE FIRE-MAKING SET, MADE OF BONE

Probably when the simple hand drill was used the grinding of the powder was facilitated by adding a small pinch of fine sand to the bowl of the hearth.

The next method is that of intensifying the friction by means of using the bow drill. This is the more common method, and is found in general use, from the Indians of Alaska (using bone instrument, except the hearth, which is usually white pine) to the Indians of South America. The principal law, however, is the same in all; only the material used changes with the locality. See Fig. 4.

Ernest Thompson Seton, the master of woodcraft, declares that the best results are obtainable by having the

hearth and the drill of the same material. But others are not so agreed. There is one thing certain, however, the

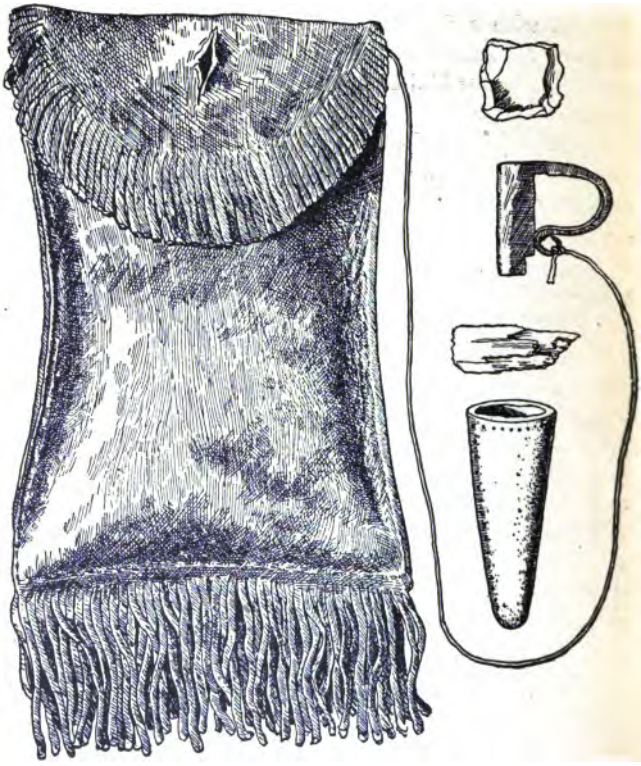


FIG. 5. FLINT, STEEL, TINDER-HORN, PUNK, AND POUCH

wood used must not be too hard nor too soft, but hard enough to make very fine brown grindings, and soft enough to make a sufficient quantity to hold the spark.

The tinder and carefully prepared pile of slivers should be ready before the drill is set going.

No matter how carefully the process is described, you will never be able to make a fire without practice and personal experimentation. Study the cuts here reproduced, then adapt what you have to the principle. You are sure to succeed if persistent.

Third method, building fire with a flint and steel. Note carefully the implements in Fig. 5. To be successful you will need a select piece of absolutely dry punk wood, the longer the fibers the better, a piece of hard steel fashioned so as to get a good striking surface without injury to the hand (a large, stout jack knife can be made to work well), a selected piece of flint—it will take much experimenting to find just the right piece, but when found you have a prize. A small tin can may be used for a tinder horn, but the tip end of a cow's horn is better and safer. Prepare the tinder, place it in the horn, then dash the sparks into it. When a tiny bit of smoke rises, blow carefully into a flame and apply the burning tinder to the twigs previously arranged for the fire. Any boy can become expert in this little trick with persistent effort. If not successful, ask some neighboring old-timer to come in and aid you until you see how it is done.

A Peanut Hunt

This makes a pleasant, short trip into the woods from camp. Place a generous supply of peanuts in a flour sack—a green cloth sack is best. Previous to the start have a leader take the bag into the woods and place it in a fairly accessible and not too high or dangerous tree, hiding it as much as possible by the natural foliage. Then on the way back have the leader crack peanuts and

snap them on leaves and low limbs and shrubs on a zig-zag path through the woods, to serve as a scent. At a signal the hunt begins, the only condition being that none of the nuts used for the scent must be removed. This can be made a very popular and harmless camp game.

Some camps have stimulated close observation in the woods by playing a game like this: Hide nuts of any sort in hurriedly made nests of leaves, straw and twigs, some in old stumps, low bushes, at the side of fallen logs, in tall grass, and so forth. The nuts are known as eggs, and the boy finding the most eggs on a hunt is declared winner. As soon as a boy sights a nest he shouts, "I spy!" and must then point it out to the others before he can claim the eggs. Be sure to place very numerous nests, or the game will lack zest. Apples, potatoes, anything that can be had easily, will do.

Pet Show

In camp many of the boys catch snakes, birds, beetles, turtles, lizards, etc., and make pets of them. Some evening announce a pet show and have all the boys bring their pets and exhibit them.

Playing Detective

Set a room, or prepare a piece of ground, with small signs, tracks, etc. Then read aloud the story of the crime up to that point and let each boy, or each group of boys from various tents, in turn examine the scene for a given time, and then give their solution of the mystery.

Relay Race for Mail

This kind of a race has been successfully carried out at Camp Becket and has created much fun. Divide the

boys into two groups to compete against each other, and have them stationed at intervals along the road to the post-office. When all is ready a mail pouch is given to each side, and the race proceeds as the common relay race. When the postmaster receives one of the pouches, he puts half of the mail into it, stamps the time on a slip of paper, and gives it to the waiting boy, who proceeds back to the next boy, and so on. The side getting their pouch back to camp first, wins.

Running the Gauntlet

Have the boys form in two lines, facing each other, each having in his hand a stocking filled with grass or a pillow. At a given signal the boy to be initiated is started at one end, and as he passes between the lines, the boys hit him with the stuffed stocking.

Shadowgraphs

Shadowgraphs are produced by having a flash lamp in the rear part of a tent which has the front flaps closed. The audience are seated in front of the closed flaps. The performers do their part in the tent, and with a little practice can produce some unique as well as funny and interesting shadow pictures.

Sense Testing Night

This is very amusing as well as educational.

Test 1. Sight—Have various objects on a table, giving each boy but a few seconds to look.

Test 2. Taste—Prepare various articles for the boys to taste.

Test 3. Smell—Have various fluids in bottles.

Test 4. Hearing—Counting the words while some one reads a short selection.

Test 5. Feeling—Place numerous articles in a bag and have the boys reach in and feel the objects.

Each boy is to keep a record of these tests, and the one who gets all of the tests right wins a prize

Stunts for the Timid

1. The Weeping Diamond

A small piece of ice, which has been rolled around in the hand until it is smooth and about the size and shape of an egg. This is placed in a boy's hand and he is told it is the Weeping Diamond from Ponce de Leon's Fountain of Youth, which stands for loyalty, truth and honesty.

2. The Mummy Hand

A glove filled with wet sand. This is the mummy hand of some bad renegade, who was killed near camp years ago. It is the hand of treason and brutality. To be placed in a boy's hand when he is blindfolded.

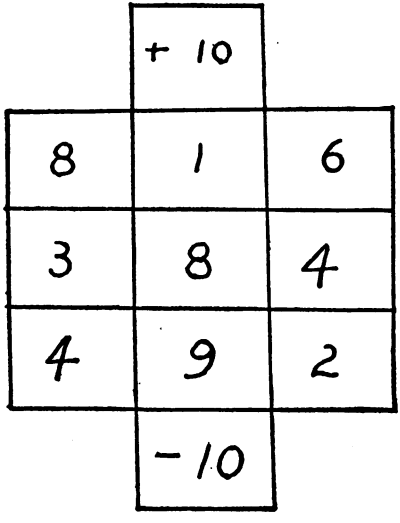
3. The Frozen Eye of the Fish-god

Place an oyster in a dish, and the boy, being blindfolded, is required to eat it. He is told that it is the frozen eye of the fish-god.

Shuffleboard

This game is very popular on shipboard and there is no reason why it should not be equally popular in camp. Mark off a diagram on the floor of the lodge, as here shown. Twelve flat, wooden discs, six for each side, and two long sticks, with a block nailed at the lower end,

constitute the rest of the equipment. The object of the game is to shoot the discs along the deck or floor, from the starting line about twenty-five feet away, so that they will stop on the numbered squares. If a disc stops so



that it is touching a line, it does not count, and if it stops in the square nearest the players, which is marked 10, it counts minus ten for that side. The game is generally played for 100.

Target Shooting

It is a simple matter for any camp director to borrow the necessary guns for a camp target shoot. Many camps now conduct a shoot once a week for all campers, the

entire affair being at all times under strict discipline and carefully supervised.

Twenty-two caliber cartridges are very inexpensive when bought by the thousand, and any local hardware or sporting goods man will supply quantities of printed targets.

Much interest can be added if an expert shot can be brought to the camp for an exhibition.

Post the scores each week in a prominent place, and award a ribbon at the end of the season for the best single score made.

A Novel Treasure Hunt (1)

Call the camp together and read aloud to them a mysterious letter that has just arrived. The contents of the letter will carefully direct the campers to where they will find detailed information as to the exact location of a buried treasure that will be of much interest to every live boy.

By following the instructions the boys will discover a second letter in hiding, and it will give directions that will result in the finding of another letter, and so on to whatever length you wish to carry the game, the last letter telling where is hidden a choice lot of "eats."

This game is very adaptable, and can be made to teach observation, trailing, and tracking. It can be very successfully used for an all-day hike or a longer excursion, if given careful thought and well planned out. It is hard to find its equal for nature study, the letters using the identification of various trees, flowers, directions by moss on trees, birds' nests, and so forth. In one such hunt the boys were completely at sea because they could not tell a red oak from a white oak, or an elm from a beech.

Needless to say they returned to camp and learned how to identify every tree in the neighborhood. The treasure was ultimately found and proved to be a splendid book

FINDING THE TREASURE

on "How to Know the Trees." This game has great educational possibilities to a versatile camp leader.

Treasure Hunt (2)

There are several interesting variations of the above game. A map or chart, prepared by the leader or referee, giving the location of the various points to be visited, and the location of the treasure, give excellent practice in map or chart reading. The boys should only be permitted to see the map for a certain length of time before the hunt begins, depending upon their memories for directions.

Another variation is the old paper chase method, the one hiding the treasure leaving a paper trail, of course, doubling to throw the hunters off the trail. The trail may be made by scout tracking irons, worn by the one hiding the treasure. The common scout trailing signs, made with stones, twigs, etc., may also be used. On large bodies of water, canoes or boats may be used, each boat carrying two boys. The directions should only show distances and directions of the various points, letting the boys work out the location of the treasure with a compass. They should be required to turn in a map or chart showing the course followed.

Camp Orchestra

Music is a great addition to a camp. Instruct the boys to bring their musical instruments and with some competent boy as leader, organize an orchestra. This can be used to advantage evenings and at devotional services, in fact, at almost all social events.

Totem Poles, Animals, and Boards

The planning and construction of a totem pole for the camp affords an opportunity for much sociability and goodfellowship. Around the poles many ceremonies can be performed. Dan Beard says: "When we go to the woods it is for the purpose of leading a primitive life, so it is right and proper to associate totems with our abodes in the forest." In his book, "The Boy Pioneers," Mr. Beard devotes an entire chapter to the making of totem poles that is very valuable.

A Tree House

If very carefully supervised by an adult leader the building of a tree house can be made to afford much pleasure to a group of boys. In such an undertaking there are two essential things—safety first, and second, choice of the ideal spot. The trees built in should be hard wood, and the best material for ladders, flooring, etc., is aspen or cedar. Build the house at a point that will make it a lookout station out over the lake, down the river, or on the mountain. Secure and mount on the platform a telescope, and be sure to build either a cement hearth or a clay surface upon which to build a small fire. Make the structure simple, not too large, and make it substantial; avoid overloading it, and never allow a group to use it unless accompanied by a leader.

One camp has such a tree house on a high rise of ground overlooking the camp. They call it the "Crow's Nest." It is a mark of high honor for a camper to be allowed to join in the weekly council fire held in the "Crow's Nest" to plan the next week's activity, to mete out justice to a disobedient camper, or plan some special stunt. The leaders have made much of it as a place for private helpful interviews with boys about their personal problems, choice of a life work, breaking up bad habits, and so forth.

Many definite suggestions may be found in "Jack of All Trades," by Dan Beard, but for the best results build wisely to fit your local conditions.

Victrola Concerts

A camp should not be without some kind of a talking-machine. There is as much possibility of creating a social atmosphere in a camp with one, as in the Association

or club. In fact, a machine is more appreciated in camp than in the city. Be sure to have the best selection of records. It is easy to help the boys appreciate good music.

CHAPTER IX

PAGEANTS AND PLAYS

The Abnaki Pageant

This pageant was presented at the State Camp of Vermont with wonderful success. The play was written by John C. Farrar, one of the campers. By his permission the play is printed in full.

CAST OF CHARACTERS

Hermit
Conscience
Oyoha
Chequalis
Amadaga
Wenenoe
Samuel de Champlain
Jean de Breboef
Herald
Indian Braves, Squaws, and Boys.

The text is as follows:

ACT I, SCENE I

The head of a bay behind which is a deep forest. (*Enter the Herald*)

THE PROLOGUE

Herald:

In this continued Marathon of life,
So grim and grave with its reality,
To stop awhile and play, as children do,

Would make some of us older mortals young
In thoughts and spirits and in sympathies.
And so, indeed, it is our earnest hope
That in these simple scenes we here portray,
Of fact and fancy in our pageantry,
You may awake and youthful be again,
In dwelling in the days long since gone by,
When men were made of stronger build than now,
When stirring scenes were acted, blood was shed,
When over the broad bosom of the Lake,
The barks of savage, French, and Britisher
Were moved like pawns in battle for the soil.
So please accept our simple acts to-day,
In the same spirit which we give them here.

(*Exit Herald*)

(*Enter a priest, the Hermit, clad in the regulation robe and cowl*)

Hermit:

Oh Lord, I lift my humble eyes to Thee,
A penitent for all the grievous sins,
Which, in my life of misery and crime
I have committed; therefore, gracious Lord,
I beg Thee hear my prayer of penitence.
In youthful follies oft I was enticed
To yield to all the world's false gaieties;
But soon I saw my then most foolish self
As was I truly with my youthful whims.
I sought the comfort of the Mother Church,
And now, a priest, have wandered far and wide,
A hermit, Lord, a silent worshipper
Of all the wonders of the mighty world.
Across the plains and mountains have I fled,
Alone, with but the presence of Thy grace,
And yet I have not found that which I sought—
The peace of God, which passeth all belief.
A lonely man I live, and when I die,
Alone with nature's wonders shall I be.
But Thou, Lord, grant me peace before the end.

(*Enter Conscience personified as a monk*)

Conscience:

I am thy conscience, listen now to me!
Here where fair nature rules and reigns supreme,
The rosy tinted dawn begins the day,
The birds sing hymns of joyous praise to God,
And all is peace, where sin can have no place.
The day is ended when the lustrous sky
Shines like the King of Glory's golden crown,
And night descends upon the silent woods.
What good can mortal do, where all is pure?
What good hast thou been to thy fellow men,
Who are so crowded in the cities' streets,
Where dawn brings but a gray and listless glow,
And sunset but the terrors of the night?
Oh, selfish priest, thy duty is not done.
Watch, man of misery, and thou shalt see
The scenes of many phases, many years
Of human life and duty, that, fulfilled,
Hast more of worth than all thy false denial—
Thou thinkest more of Heaven and thy soul,
Than of thy fellow man. Is this not so?

Hermit:

It is, most reverend sir, but let me sleep
Awhile in peace, I weary of the world.

Conscience:

Sleep if thou wilt, but not in peace as yet,
For visions of the days gone by shall haunt
Thy slumbers like reproachful ghosts of yore.
(*The Hermit sleeps, and the robes of Conscience fall from him, and he steps forth a young Indian medicine man.*)
The morning breaks upon the glist'ning bay,
And with its coming, wake, oh Indian hosts!
(*Shouts are heard in the distance*)
Abnaki braves return from shady realms,
From happy hunting grounds of Paradise,
And live again awhile upon the earth.
(*To the Hermit, in dreams*)

The Indian, cruel pagan though he was,
Yet did his duty as God gave it him,
And though not mindful of the Christ,
Yet worshipped in his blind and groping way,
Through nature's wonders, One Almighty God.

(*End of Scene I*)

ACT I, SCENE II

Same setting as in scene one. Conscience has vanished in the underbrush, and from the pathway through the forest comes an Indian woman bearing a jug. From a little way up the beach a crowd of noisy young Indian boys run down and into the water, where they have a great time swimming and playing. There is one boy who does not seem to belong with them, but sits alone on the beach. The woman fills her jug at the lake, and then sits down at the front of the stage.

Oyoha:

Oh sun, Oh water, moon, or stars, or earth,
Oh great and mighty firmament above!
Some wonder of the universe must know,
Must feel and love the mortals He creates.
Tell me, Oh Spirit, who Thou art, and why
Thou madest me that I must live a life
Where all my people look at me with scorn.
'Twere better far these withered limbs were not,
And never had been.

(*Enter Amadaga, the Indian Chief*)

Amadaga:

Haste, thou cursed one,
Why stand thus prating to the universe?
To think that thou would'st think that spirits care
For such as thine; be up, be gone, away!
Stand not and stare at me in idle thought.

(*He pushes her away*)

Oyoha:

Amadaga, I care not for myself,
I care not what dread pains I have to bear,

But for my son, who sits upon the beach,
He is alone, apart—

Amadaga:

And why not so?
He is no true Abnaki lad; but think,
His father lived and fought below the Mohawk Rock.
He'd kill me gladly, scalp me, torture me,
Were he alive, and to this half-breed son,
Why should I better mercy show? And yet
He lives upon us, eats our meat and grain,
And then you ask me why he is alone.
The brave lads shun him, for they know his birth.

Oyoha:

And then 'tis useless I should'st ask
That he might run together with thy lads?

Amadaga:

Why, woman, 'tis as useless to ask
The sun to change his course, and see to it
That thou say'st not such things to me again.

(*Conscience enters, and Oyoha stands silent at side of stage*)

Conscience:

Kechi Newaskw greet thee, Oh great chief!
Thou hast a goodly village on that point,
And this spot here would almost make one think
Mechi Newaskw ne'er could enter hearts
Steeped in such beauteous and such wondrous scenes.
I come from far to northward, and my tribe,
The Accomintas, are Abnakis too,
And, therefore, we are kinsmen, mighty chief.

Amadaga:

Most welcome thou art, Accominta brave.
A great feast we are holding here to-day,
When all the boys and young men of our tribe
Contest to see which is the strongest man.
Stay here and watch them; we can always find
Some pleasure in the sports of our young men.

Conscience:

I will stay, Oh Amadaga, the great,
And watch the young men at their trials and games.

Amadaga:

What is thy name, Oh stranger, that I may
Inform the tribe of this our honor great?

Conscience:

At-o-sis I am called, Oh chief, the Snake.
I am a mighty man of medicine,
A master of the mystic healing arts,
A mixer of the herbs and curious plants,
That heal dread wounds, or cure diseases sore.

Amadaga:

A man of medicine, At-o-sis, Snake?
Could thou but heal my daughter, learned one,
My heart would overflow with gratitude.
When she was but a child, she ran and played
Like other children, but now when a maid,
She droopeth like a flower dried in the sun,
A lily cut and withered on the grass.
Come—I will bring you to her at the camp.

Conscience:

Nay, bring her to me here beside the Lake,
That she may see the ripples in the sun
Make sparkling laughter on the solemn waves.

Amadaga:

Rest here awhile, then, while I go
And bring Wewenoe to thee, mighty one.
(*Exit Amadaga*)

(*At-o-sis turns to Oyoha, who comes forward, and speaks to her.*)

At-o-sis:

Why art thou sad, Oh woman, why not smile?
Such gruesome looks will never cause thee joy.
Tell me thy trouble, I may help thee some.

Oyoha:

I loved a Mohawk youth and married him,
Then went to live below the Mohawk Rock.
He died, and I was cast out by his tribe.
I found my way back here with my young boy;
They welcomed me, yet treat me now with scorn.
And see him, lonely, sitting on the beach;
The boys avoid him, will not play with him,
And the great chief prohibits him the race.

Conscience:

And is that all, my woman? Feel not sad,
To-day he runs with all the other lads.

(*Amadaga enters with two other braves, supporting Wewenoe*)

Oyoha:

Oh thanks, my noble sir.

At-o-sis:

Hush, here they come.

(*Some of the boys come up from the lake and cluster around, others merely stop their play and watch. Wewenoe lies down, and Oyoha always keeps in the background.*)

Amadaga:

Wewenoe, see this Accominta brave;
He is a mighty man of medicine;
To cure you is his purpose, lovely one.

Wewenoe:

Ah, 'tis but useless labor, sir, I fear.

Conscience:

Oh, do not fear. I'll have thee walking yet,
To place the feathers on the brow of him
Who wins the games and races here to-day.

Wewenoe:

Do not give me false hopes, I pray you, sir,
For then the disappointment would be great.

Conscience:

Fear not, no disappointment will there be.
Kechi Newaskw, hear my fervent prayer
That this young girl may have her health restored.
(*He takes a little pottery receptacle from his clothes, and administers a few drops of liquid to her; she falls in a stupor and he motions for them to be silent. Slowly the girl awakens and then springs to her feet.*)

Wewenoe:

I am alive, awake, my strength returns!
Oh sir, how can I thanks to you express?
(*She runs down the beach, the boys after her, as if overcome by his kindness and her recovery.*)

Amadaga:

There is no gift too great for me to give
To you who cured this lovely child of mine.
Whatever you desire I give to you.
(*Conscience says nothing but acknowledges the other's favor by a bow.*)

Amadaga:

Come, we must to the village go at once.
The time for all the races will be here.
(*Exit Amadaga and the braves. Conscience lingers.*)

Conscience (to Hermit in dreams):

Oh Hermit! have you yet seen in your dreams,
That even pagans can be better than
A man like you, so selfish and so blind?
(*Exit Conscience*)

(*End of Act* I)

Act II, Scene I

The same as act one. Samuel de Champlain enters in a canoe. He is followed by several Indians. The Hermit lies asleep at the side.

Champlain:

This bright, new world that lies before us here,
With all its glowing promises for life,
Contrasted with the older continent
Would shine above her as the morning star
Arises in the east and sends her glow
Across the lessening shadows of the morn.
This newer world that lies before me here,
Unsullied by the taint of races that
Are striving for the gain and show of life,
Is fresh, and like a babe, new born to life,
Whose eyes are opened to the glittering show
Of many worlds unknown to him before.
It almost seems a pity that we should
Unveil the beauties of this continent
To eyes that scoff at beauty's glad array,
And look at nature's wonders in the light
Of their commercial value. Would that I
Had never found this opalescent lake,
Surrounded by the towering faces of the hills,
And dotted with these green and verdant isles.
But I must on, and stop not here to-day,
But reach the mainland 'ere I make my camp.

(*Exit Champlain*)

(*End of Scene I*)

Act II, Scene II

The scene changes to an open meadow, back of which is a grove of cedars. The meadow is arranged as an Indian village, with several tepees, a camp fire in the center, and squaws, children, and braves clustered about, idle, waiting the beginning of the games. Amadaga, two other braves, and At-o-sis enter from the left, and Amadaga comes to the front of the stage.

Amadaga:

Arise and come here to the blazing fire.
The time has come when we must test the skill
Of the young men, our future leading braves.

Kechi Newaskw, grant that in these games
The best and bravest of our growing boys
May win the feathered crown on this glad day.

(*The Indians slowly gather along the back of the stage, leaving a space in the front for the contestants. A brave beats a tom-tom and all the boys come up from the lake, as well as the braves and squaws. Amadaga stands at the right and announces the various events. At-o-sis stands with him, and Chegwalis, the son of Oyoha, stays among the crowd.*)

Amadaga:

Now all young men come forward for the games,
And stand in line before me on the right;
Then two by two come out and try your skill
In throwing down your brother on the ground.

(*Then follow three exciting wrestling matches, which add much to the interest of the play.*)

Amadaga:

Now for the shooting contest. One by one
Come forward and with this, my strongest bow,
Aim at the branch that I point out, and see
What kind of archers are our future braves.

(*One by one then come forward several boys and shoot at the given mark, amid the loud plaudits or hisses of the tribe.*)

Amadaga:

Now gather for the shorter races here,
By sixes run them off, each group in turn.
Then after, let the ones who win each dash
Contest to find the winner of them all.

(*Dashes are run by the boys*)

Amadaga:

Now comes the longest race; on this depends
The choice of him who leads you in all wars,
Who judges you in days of quiet peace,
And intercedes with all the spirit folk.

(*Great excitement is manifested by all*)

At-o-sis:

The only gift I wish to ask from thee,
Is that Chegwalis, who was not to run,
May do so by thy will, Oh mighty chief.

Amadaga:

Thy wish is heard and cannot be denied.
Come forward, Oh Chegwalis, spotted frog,
And take thy place among the other lads.

(*Then the race takes place, and at the beat of the tom-tom they rush off to run around the grove. Chegwalis gets a good lead. Most of the inhabitants of the village go to the corner of the grove, where they can be heard yelling. Then they come running in by the side of the contestants. At-o-sis and Oyoha remain behind.*)

Oyoha:

Oh mighty man of medicine, thy help
Has been so great to me and I have nought
To give thee but my greatest thanks.
Oh how I pray that he may win the race,
My cup of happiness would then be full.

At-o-sis:

I hope so, too, Oh woman, and he may;
The spirits ever favor those who mourn.
Thy thanks are gladly given. I rejoice
To help all such afflicted ones in need.

(*He goes to the corner also, and she remains with head bowed. Chegwalis wins the race. When the contestants finish, many of them fall to the ground in a weak state. The noise of the plaudits of the tribe is great, and amid this din Wewenoe comes forward and places the feathered crown on the head of Chegwalis. Then follows an Indian dance in which all join.*)

(*End of Act II*)

Act III, Scene I

The same scene as act two, except that the camp has been converted into a sort of chapel, with a rude stone altar, crucifix, and lighted candles. The priest, Jean de Breboef, stands in front of this altar, and reads in sonorous tones the 121st Psalm in Latin.

Jean de Breboef:

Levavi oculos meos in montes, unde
Veniet auxilium mihi.
Auxilium meum a Domino, qui fecit
Coelum et terram.
Mon det in commotionem pedem tuum:
Neque domitet qui custodit te.
Ecce non dor nitabit neque dormiet.
Qui custodit te, Dominus protectio.
Tua, super manim dexteram tuam.
Per diem sol non uret te: neque luna
Per nootem:
Dominus custodit te ab omni malo:
Custodiat animam tuam Dominus.
Dominus custodiat introitum tuum.
Et exitum tuum: ex hoc nune, et esque
In saeculum.

(*He gets no further than this with his service, as the Indians surround him and rush him back into the woods. All is silent for some time and then is heard the crackle of flames around him, as he is tied to the stake.*)

Jean de Breboef:

I come, my Saviour, my Lord, I come.

(*This is followed by the yelling of the Indians while the fire burns and the smoke drifts upward and his life goes out.*)

(*End of Act III*)

Act IV, Scene I

Same setting as in act two, but the signs of the Indian camp and chapel have been removed, and there is nothing but the background of evergreens.

(*Enter Conscience in the robes of a priest*)

Conscience:

Oh hermit, in these scenes of human life,
Each man has done his duty as he could,
In helping, or in hindering the world;
Then have you seen that in your paltry life
The world has been no better or no worse
For thine existence? It were better far
To be a pagan, stumbling, stupid, blind,
Than to profess to be a man of God,
Helping no one in this weary world
That needs so much help from such men as you.
Awake! arise from slumbers of the dead.

(*Hermit arises from the ground, and, standing in front of Conscience, speaks.*)

The Hermit:

The scales have fallen from my blinded eyes,
The world stands out in colors new and bright.
So many opportunities are in our life
To help the weak and helpless of mankind,
I will arise and take my pilgrim staff,
Then seek the villages of all the world,
To bring to every sufferer and child
Such succor and such comfort as I may.
Into the crowded avenues of sin,
Into the lanes of misery and crime,
The very way I did avoid before
I'll seek with energy and spirit now.

Conscience:

I hear your great resolve and only laugh,
I scoff at these, thy good, but tardy thoughts.
When wandering through the vales of deep despair
Among the thick and cloudy shades of gloom,

Where through the chasm of an awful fate
You see the fiery flames of seething hell,
Then 'twill be time for thee to think
Of vain resolves made when it was too late.
Thy body has expired and this is death.
That which before me stands and talks to me
Is but the soul of him who talked before.
There is thy body, man of misery!

(*As he speaks, across the back of the stage go men bearing a stretcher with a body covered by a black cloth.*)

Go, doomed one, to the black abyss of death.

(*The Hermit starts to leave the stage with bowed head, and then suddenly lifts it.*)

Hermit:

What is this glorious light that shines above?

Conscience:

It is the Star of Hope. Do not despair!

(*Exit the Hermit*)

(*Conscience stands in the center of the stage with bowed head while the Epilogue is read.*)

EPILOGUE

Herald:

The play is ended and the shades have gone.
The curtain has been drawn across the past.
From out the wond'rous vista thus revealed
Take home the simple lesson of the priest.
Then pardon all the faults and crudities,
Which have appeared in these, our humble acts,
And only take away with sympathy
The holy truth embodied in our play.

(*Finis*)

A Forest Theater

Biblical Dramas

There is available a series of biblical dramas by Harris G. Hale and Newton M. Hall that are inspirational and helpful, and worth while investigating. They sell for 10 cents a copy. The titles are as follows:

The Story of Joseph and His Brethren.
The Story of Jacob.
Moses, the Liberator.
Samuel and Saul.
David, the King.
The Story of David and Jonathan.
The Story of Solomon.
The Story of Job.
The Story of Elijah.
The Messages of the Prophets.

Nehemiah, the Builder.
Paul, the Prisoner of the Lord.

The Finding of Manitou

A Play by Charles R. Wakeling, From

HOW MEN FOUND THE GREAT SPIRIT

A Story by Professor H. M. Burr

Directions to Players

To make this part of the program a great success these directions must be followed to the letter:

1. Commit all lines to memory immediately.
2. Practice reciting and acting your part aloud at home and during all your spare time.
3. Put your personality behind your part, making your character a living man.
4. Follow all suggestions carefully.
5. Do not make too hard work of your part. As each of us has some of the Indian in him, we should allow everything to come as naturally as possible.

Synopsis

Act One—The Going Forth.
Act Two—The Finding.
Act Three—The Triumphant Return.

Characters

The Great Council: Wakam, Mahng, Wawa, Nawadaha, Wabun, Makwa.
Wo, Chief of Council.
Voice of the Great Spirit, Manitou.
Time, about 1000 B. C.
Place, base of the Selkirks.

Act One

THE GOING FORTH

[Rise of curtain discloses the Sun dance by the council around fire as sun sets. Among the council is the chief, who leads the dance. Stage should be darkened and gradually grow darker, representing the sunset. As stage grows darker, the fire grows brighter. As sun sinks the council finish dance and kneel around the camp fire, bowing to the sun. Wo rises, walks to front of fire, where he stands with his back to audience, raising his arms and lowering them three times, then returns to his place. The fire should represent embers as far as possible.]

Wo. Now, my brothers, we will continue our discussions of last night. Surely we have learned much.

Wawa. Yes, that is true, we have learned many things. We have learned that cold weather follows hot, and spring, winter.

Nawadaha. And does not the sun get up in the morning and go to bed at night?

Mahng. I have noticed also that the great water is kindly when the sun shines, but when he hides his face and the wind blows upon the water it grows black and angry. It has upset my canoe.

Wakam. My grandfather has told me that at one time he lighted the dry moss by rubbing flints. Also I have seen him do it as we have done to-night by rubbing dry sticks together.

Makwa. We indeed have a great servant. He will bring back summer in the midst of winter.

Wakam. And day in the midst of night.

Wabun. But he is hungry and we must feed him. (*Places a stick on fire.*) Have you noticed that when he escapes he devours the woods?

Mahng. I have, and also have I found that water was the only means by which we could stop him.

(*A long pause, as they sit silent, gazing at fire as if in deep thought. Wo stirs. As soon as he speaks the audi-*

ence should grasp the idea that Wo is a greater leader and thinker.)

Wo. Brothers, we have learned much indeed, but there is more to learn. Where do we come from? From whence come I? Whither am I going? Why does this sun rise and set? Why does life burst into leaf and flower with the coming of the spring?

Wawa. Why does the child become a man and the man grow old and die?

Wo. These mysteries grow upon me day after day. I have stood in the morning (*rises, gesticulating*) on the mountain top and cried to the sun, "Whence?" At night I have cried to the moon "Whither?" But they are silent. I have listened to the soughing of the trees and the song of the brook and have tried to learn their language.

(*More thoughtful silence.*)

Nawadaha. Wo, you are too long silent. As chief of our tribe, you must know more than you have told us. For six moons have you been silent and absorbed, as if you were bowed with grief or carrying a great burden. Tell us, O mighty chief; counsel with us that we may be of help.

(*Wo still remains silent.*)

Makwa. Our fathers since the beginning have been wiser than the beasts of the woods. Why are you not satisfied? There is none so cunning as the fox, but we can trail him to his lair. Though we are weaker than the great bear and buffalo, yet by our wisdom we overcome them.

Wabun. See, we speak great swelling words, "How great and wise we are. There is none like us in the air, in the wood, or in the water."

Wo. (*Jumping up suddenly as if in anger.*) But the words are false. Our pride is like that of a partridge drumming on his log in the wood before the fox leaps upon him. Our sight is like that of the mole burrowing under the ground. Our wisdom is like a drop of dew upon the grass. Our ignorance is like the great water which no eye can measure. Our life is like a bird coming out of the dark, fluttering for a heartbeat in the tepee and

then going forth into the dark again. No one can tell us whence it comes or whither it goes. I have asked the wise men and they cannot answer. I have listened to the voice of the trees and wind and water, but I do not know their tongue. I cannot understand it.

Mahng. Neither can we, nor did your father or mother. Did they not name you Wo because they did not know from whence you came or whither you are going?

Wo. But listen. To-day, in the silence before the darkness gives place to light, I seemed to hear a still small voice within my breast saying, "Wo, the questioner, rise up like the stag from thy lair; away, alone, to the mountain of the sun. There thou shalt find that which thou seekest." And so I go, but if I fall by the trail another will take it up. If I find the answer I will return.

(*Council rises. Wo lays hands on each one and then exits. Wabun and Nawadaha put more wood on the fire and all sit around it, gazing at it as if deeply moved in thought. As curtain descends slowly they bow three times in reverence to the fire.*)

(*Slow Curtain.*)

Act Two

THE FINDING

[On the summit of the mountain. Stage lighted to represent sunset. Wo enters wearily from left. The skins which he wears are torn and tattered. He has been through all kinds of hardships during the last two days. He looks about him. A bitter cry breaks from his lips, as he seems to suddenly see the sun away in the distance.]

Wo. Have I climbed all day long to find only this? Ah, I am not on the mountain of the sun. For there is the sun sinking in the great water many days' journey to the west. I thought that I would sleep to-night in the tepee of the sun and he would tell me whence I come and whither I go. Is my long trail useless? Can I not find the answer? The sun must journey farther and

faster than men dream. Of wood and waste and water, I see no end.

[Stage darkens as if a storm is approaching, thunder in distance. Overcome with weakness, Wo falls, with his back toward right (sunset). He falls asleep and mumbles. The storm breaks, stage grows darker, wind, thunder and vivid lightning. Wo sleeps through it, tossing and turning as if in a great struggle or passion. Soon a great hush comes over the scene. The storm seems to clear. Stage still dark, but lighter than before. Wo hears a quiet voice and sits up, listening. Spot light comes from above Wo, resting on his face, representing the spirit.]

Spirit. (*Off stage.*) Wo, I am he whom thou seekest; I am the Great Spirit, Manitou. I am the All-father. Ever since I made man of the dust of the earth and so child of the earth and brother to all living, and breathed into his nostrils the breath of life, thus making him my son, I have waited for a seeker who should find me. In the fulness of time thou hast come, Wo the questioner, to me the answerer. (*Wo sits up and looks about him mystified.*)

Thy body is of the earth and to earth returns; thy spirit is mine. It is given thee for a space of time to make according to thy will; then it returns to me better or worse for thy making. Thou hast found me because thy heart was pure and thy search for me tireless. Go back to thy tribe and be to them the voice of the Great Spirit, the great Manitou. Henceforth I will speak to thee and the seekers that come after thee in a thousand voices, and appear to them in a thousand shapes. I will speak in the voices of the wood and streams and of those you love. I will appear to you in the sun by day and the stars by night. When thy people and mine are in need and wish for the will of the Great Manitou, then shall my spirit brood over thine and the words that thou shalt speak shall be my words.

(*As Wo sleeps again the storm gradually passes. Stage gradually lightens up from left to right. The sun rises and when everything is bright Wo awakes.*)

Wo. (*Wondering.*) Sunrise. Day at last. My body is warmed by the rays of the sun, while a great gladness seems to fill my very being and soul. Ah, I remember. I have sought and found. (*Prays.*) O great Spirit, great Manitou, Father of my spirit, the sun is thy messenger, but thou art brighter than the sun. Drive thou the darkness before me. Be thou the light of my spirit and my life.

(*Slow Curtain.*)

Act Three

THE TRIUMPHANT RETURN

[Rise of curtain discloses council assembled, with same scene as in Act One, Wakam and Mahng cleaning fish at left of stage, Wawa and Nawadaha sharpening arrows at rear center, while Wabun is sewing skins and Makwa making a new bow.]

Wakam. Wo has come back. How changed he is.

Mahng. His face shines like the sun, when he smiles at the birth of the year.

Wawa. We will call him, "He of the Shining Face."

(*Wo enters from right with face aglow.*)

Nawadaha. (*Approaching Wo.*) Welcome back, O great chief.

(*All bow, drop work and make signs as they gather in a group around Wo at left of stage.*)

Wabun. Wo, we know that you have found the answer, but for one whole day you have refused to tell us about it. We see it in your face. May we rejoice with you and share your happiness?

Makwa. Something wonderful has happened. We are waiting for the truth.

(*Wo stands for a moment as if he were waiting. Then he seems to have received an inspiration, makes sign motioning them around the fire. They sit in places as in Act One.*)

Wo. I have wonderful words to tell you, O my chil-

dren and brothers. I went, I sought, I found the Great Spirit. I have found Manitou.

(*The council arise together, bow low together, and say together, "The Great Spirit." Then they sit with solemnity.*)

Wo. He dwells in the earth as your spirits dwell in your bodies. It is from him the spirit comes. We are his children. He cares for us more than a mother for the child at her breast, or the father for the son that is his pride. His love is like the air we breathe; it is about us; it is within us.

(*Council look at Wo and then at each other in wonder.*)

Wo. The sun is the sign of his brightness, the sky of his greatness, and mother-love and father-love and the love of man and women are the signs of his love. We are but children; we cannot enter into the council of the Great Chief (*Wo bows and the council bow while sitting*) until we have been proved; but this is his will, that we love one another as he loves us; that we bury forever the hatchet of hate; that no man shall take what is not his own, and that the strong shall help the weak.

(*Council still wondering. Each man bows to the fire.*)

Wo. We are his children. Therefore, let us bury the hatchet of hate and plant the acorn of peace.

(*They wait as if in doubt and then show sudden decision.*)

(*A solemn hatchet dance, accompanied by an Indian chant, takes place around the fire. Wo takes a stone shovel and a hatchet. All the council stand around Wo, who digs and shovels and then buries the hatchet at right of stage.*)

Wo. Thus bury we hate between man and his brother.

(*Another short dance, after which Wo picks an acorn from tree and plants it beside the buried hatchet.*)

Wo. Thus plant we the love of the strong for the weak.

(*A short dance around the fire and around the buried hatchet and acorn and then all the council kneel down*

around the fire, arms extended to heaven, faces lifted as they pray together.)

Council. Great Spirit, Father Manitou, hear us. Guide us through the night and through the day. Guide us evermore. Make our wills thy will, our ways thy way.

(*They raise arms above head and then bend down placing arms on floor.*)

(*Very Slow Curtain.*)

(This play is a reprint from the *Association Seminar*, Springfield, Mass., and published here by their courtesy.

Fire Water

(An Abnaki Indian Allegory)

This play was given at Camp Abnaki, the State Camp of Vermont. It was written by John C. Farrar, one of the campers, and was a great success. It has been highly praised by some of the best judges of such material.

Those who are interested in the production of this play should write to State Secretary, Young Men's Christian Association, Burlington, Vermont. The play has been printed and copies may be secured at small cost.

Play the Game!

POEM BY HENRY NEWBOLT

Scene I.—Tableau of boys playing cricket.

RECITATION

There's a breathless hush in the close to-night—
  Ten to make and the match to win—
A bumping pitch and a blinding light,
  An hour to play, and the last man in.

And it's not for the sake of a ribboned coat,
Or the selfish hope of a season's fame,
But his captain's hand on his shoulder smote—

[*Action: The captain steps up to the batsman, puts his hand on his shoulder, and says to him urgently*—]
"Play up! Play up! And play the game!"

Scene II.—Tableau. Soldiers in a hard-fought fight retreating—a young officer among them.

RECITATION

The sand of the desert is sodden red—
Red with the wreck of the square that broke;
The gatling's jammed and the colonel dead,
And the regiment blind with dust and smoke.
The river of death has brimmed its banks,
And England's far and Honor a name,
But the voice of a schoolboy rallies the ranks—

[*Action: The young officer stands forward, pointing his sword to the enemy, and the retreating soldiers turn ready to charge with him as he cries*—]
"Play up! Play up! And play the game!"

Scene III.—A procession of all kinds of men, old ones at the head, middle-aged in center, young ones behind—soldiers, sailors, lawyers, workmen, footballers, etc., etc. —Scotch. Irish, English, Colonial—all linked hand in hand.

RECITATION

This is the word that year by year,
While in her place the school is set,
Every one of her sons must hear,
And none that hears it dare forget.
This they all with joyful mind
Bear through life like a torch in flame,
And falling fling to the host behind—

[*Action: The leader flings out a Union Jack and calls to the rest*—]
"Play up! Play up! And play the game!"

[*One in the center then calls back to the juniors: "Play up! Play up! And play the game!" The smallest of the juniors steps forward and cries to the audience*—]

"PLAY UP! PLAY UP! AND PLAY THE GAME!"

—"Scouting for Boys."

Players' Scene for "Midsummer Night's Dream"

This is a portion of one of Shakespeare's plays that has been successfully produced at Camp Becket for several years and has created considerable interest among the boys. They use an open amphitheater in the woods for their plays, which is very effective and inspiring.

A SHAKESPEARE PLAY IN THE WOODS

Peddler or Spy

This play was written by Edward V. Ambler, and sells for twenty-five cents.

The play has been produced in several camps and has been very successful. It is a Colonial Mock Trial, using from fifteen to twenty-five characters, and requires one and one-half hours for production. It is adaptable for older boys and men and calls for three feminine characters, which can be taken by the men.

The Upper Trail

A Boys' Comedy Drama in four Acts, by Raymond O. Hanson.

The play comprises a most vivid portrayal of boy life and the manner in which it is effected by organized effort for good. It deals primarily with the unfolding of the better element in the life of a typical gang leader, whose ideals are elevated through his contact with men and boys interested in his welfare.

Every moment is full of intense action, and there is a sufficient amount of comedy and drama to delight any audience. The play runs for two hours, and can be produced with little scenery at low cost. Ten to thirty boys may be used in the cast of characters. This play can be secured from the author for fifty cents per copy.

The Wayagamug Play

At Wayagamug, Mich, is presented the only genuine Indian pageant given in the country to-day—the play of *Hiawatha*. The play is presented by a band of pure-blooded Ojibways and Mohawks, in their own language,

every detail of costume and "props" is worked out by them and manufactured by them.

The Longfellow legend is adhered to more or less, but the text of the play is the correct Indian legend.

The "stage" of the play consists of a portion of the Indian village itself, which is placed on a tree-strewn tongue of land projecting into the large lake.

The play can be worked up by an energetic leader, and made a most interesting event.

Unprepared Plays

Give the plot of a short, simple play, and assign to each player his part, with an outline of what he has to do and say.

And then let them act it, making up the required conversation as they go along.

This develops the power of imagination and expression on points kept in the mind, and is a valuable means of education.

It is well, before starting to act a play in this way, to be a little less ambitious, and make two or three players merely carry out a conversation on a topic leading up to a given point, using their own words and imagination in doing so.

—"Scouting for Boys."

Suggested Plays

The following plays can be well adapted for camp use:

AUNT DINAH'S PLEDGE. 15 cents. A temperance drama in two acts, by H. Seymour. Six male, three female characters. Time, one hour. *Aunt Dinah* was an eminent Christian woman. Her pledge included smoking and swearing as well as drinking. It saved her two

boys; and by quiet, yet loving and persistent work, she added to it the names of many others who seemed almost beyond the hope of redemption. The play is both humorous and pathetic.

BYRD AND HURD; OR, A FAIR EXCHANGE. 15 cents. A farcical sketch in one act, by Harold Sander. Six male characters; one exterior and one interior scene. Time, about forty minutes. For seven years a lawsuit has been pending between *Byrd* and *Hurd* for possession of a pond situated between their contiguous farms. They are both arrested in Boston. *Byrd* has a lunch served, but has no tobacco; *Hurd* has, and is hungry. After bitter altercations, *Byrd* divides his lunch, *Hurd* his tobacco. The exchange leads to reconciliation and personal settlement of the lawsuit, to the disgust of *Sly*, the lawyer. The scenes are quite simple and the "situations" extremely comic.

THE FRUITS OF THE WINE CUP. 15 cents. A temperance drama in three acts, by John H. Allen. Six male, four female characters. Time, about one and one-quarter hours. An ever popular drama with evenly balanced pathos and mirth, and many thrilling scenes. Arouses enthusiasm and commands applause. But, above all, the dramatic portrayal of the gradual demoralization of character inevitably consequent on the indulgence in strong drinks, and the slow but sure undermining of self-control and moral responsibility, afford a memorable lesson in strong contrast with the blessings enjoyed by a firm adherence to temperate principles. A very highly recommended temperance play.

FUN IN A SCHOOL ROOM. 15 cents. A farcical sketch, in one act and one interior scene, by Harry E. Shelland. Four male characters, a Dutch dialect teacher and three pupils, consisting of a young Bowery tough, a Hebrew boy, and a rather good little boy. Time, about forty minutes. The questions and answers given in their respective personalities are outrageously funny, including an entirely new version of the discovery of America. The sketch throughout is incredibly absurd.

THE FIRST DAY OF THE HOLIDAYS. A comedy in four acts, by C. A. Pellanus. Six male characters. Costumes, modern; scenery, two interiors. Plays an hour and a half. An exceptionally brisk and humorous piece, intended for male characters only. Price, 15 cents.

CHARACTERS

Prof. B. Willdard, *a naturalist. A short-sighted old man.*
Job Shirker, *a shoemaker. Envious of other men's success.*
Joseph Shirker, *his son. A tramp.*
Henry Cooper, *a police officer and a duffer, born in England.*
Tom Bounder, Jim Bounder, } *schoolboys. Impertinent and full of high spirits.*

GREEK COSTUME PLAYS. For school, or lawn performance. By M. Nataline Crumpton, Mrs. Mary L. Gaddess, and others. An assemblage of popular entertainments, mostly on classical subjects and calling for Greek dresses. All have been popular as independent publications, in which form many are still in print. The following list of titles will amply suggest the nature of the themes. Price, 25 cents.

CONTENTS

ANTIGONE. By Sophocles. Five males, three females.
CERES. By M. Nataline Crumpton. Two males, twelve females.
THE CONVENTION OF THE MUSES. By Ella Skinner Bates. Nine females.
PANDORA. By M. Nataline Crumpton. Four males, three females.
THESEUS. By M. Nataline Crumpton. Seven males, seven females and supers.
THE IVY QUEEN. By Mrs. Mary L. Gaddess, *ad libitum.*
THE REVELS OF THE QUEEN OF MAY AND HER FAIRIES. By Mrs. Mary L. Gaddess. One boy, forty-five girls.

JOHN BROWN'S TEN LITTLE INJUNS. 15 cents. A tomahawk march and drill for small boys or young men. The march, manual and chorus are all done to the old tune of the same name. Comic.

OUR YOUTHFUL PATRIOTS. 15 cents. A patriotic entertainment for young people, by J. W. J. Marley. Represents *Uncle Sam, Columbia, Peace,* and a chorus of soldiers and Red Cross nurses (any even number of boys and girls). Includes a variety of songs, choruses, concerted recitations, etc., and a "Flag Drill." Suitable for school exhibitions and church entertainments. Runs about half an hour.

MISCHIEVOUS BOB. 15 cents. A comic drama in one act, for six male characters. Plain room scene. Time, forty minutes. A taking farce for boys, marked by a serious, and even pathetic, as well as comic interest. The characters are true to nature, and the moral gilded with genuine humor. *Bob* should be played by a small boy; the size of the others is unimportant.

A PAGEANT OF HISTORY. By Walter Ben Hare. Fifteen males, nine females by doubling, and has been given on a large scale with one hundred and thirty-eight men and two hundred and ten women. Eighteen males and twenty females is an average number. Costumes, historical; scenery, either elaborate or none at all, as desired. Plays a full evening. A very easy and effective scheme for a pageant illustrating the progress of our race in history, with full directions for economical costuming and simple production. Adapted for production by anyone, anywhere, with good effect. Has been produced repeatedly and is perfectly practical. Price, 25 cents.

OUTLINE FOR PROGRAMS

SCENE 1. Ancient Britain. "The coming of the Cross." Drama in blank verse with hymns and march movements.

SCENE 2. Medieval England. "Bold Robin Hood." Comic Opera with Folk Dances.

SCENE 3. *Part 1.*—"The Landing of the Pilgrims." Tableau with reading.
Part 2.—"The White Man's Foot." Dramatic Indian scene.
Part 3.—"A Song of Thanksgiving." Pilgrim song service.
SCENE 4. *Part 1.*—"The Spirit of Seventy-Six." Tableau with song.
Part 2.—"A Colonial Garden Party." Historical characters in the Minuet. Petite Comedy.
SCENE 5. *Part 1.*—"The Days of '61." Battle scene with music.
Part 2.—"Lincoln's Speech at Gettysburg."
SCENE 6. "America Triumphant." Song and Tableau.

A REGULAR RAH! RAH! BOY. A comedy in three acts. By Gladys Ruth Bridgham. Fourteen male characters, sixteen or seventeen years old. Costumes, modern; scenery, two interiors. Plays an hour and three-quarters. An ingenious and interesting story of football politics, into the plot of which the "movies" enter as a detective agency. Fred Williamson's unexpected talents as a photo-play comedian get him into all kinds of trouble. Full of the true college atmosphere, lively, bright and a sure hit. Strongly recommended. Price, 25 cents.

CHARACTERS

Le Roy Briggs, *captain of the football team*
Sam Bigelow, *center*
Fred Williamson, *quarterback*
Harold Smith, *halfback*
Philip Ainsworth, *sub*
Dick Colton, *sub.*
} *Should be played by boys sixteen and seventeen years old.*

Russell Sydney
Leonard Ferguson
Stephen Reynolds
} *Juniors.*

Clayton King, *football coach and instructor in Milford Academy.*
Murphy, *Trainer.*
Mr. Deane, *an instructor.*
Alexander Norton, *Manager of the Star Moving Picture Theater.*
Jimmy Colton, *Dick's little brother, "a regular rah! rah! boy."*
Extra schoolboys and visitors for acts two and three.

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CHAPTER X

HONOR SYSTEMS, AWARDS, AND CLUBS

The daily, commonplace activity of any boys' camp is a matter of the greatest importance, for, after all, it is not so likely to be the "big special night," the "visitors' day," or even the Sunday services that are going to make the most lasting impressions for good on the boy as a result of his outing, but rather, nine times out of ten, it will be the effect of the general camp spirit, the organized activity that is the camp *itself* in action, that will count largest toward the individual boy's development.

Every camp, therefore, even if it is but a short-term camp, should have a carefully worked out, well-organized plan of activity, a plan that will give every boy, big, little, strong, weak, quiet, or active, an equal chance to develop as an individual unit. This cannot be accomplished in any better way than by the use of a non-competitive honor system with graded awards, constructed in such a way as to stimulate a boy to achieve for himself an honor; first, along the line of his natural interest or ability, whether it be athletics, nature study, or aquatics; then, by using the receiving of that honor as a lever with which to aid him lift himself to some other useful interest that heretofore he has felt was impossible for him to attain. Such work encourages a boy to achieve for himself, and in so achieving many new interests are

awakened and a self-confidence discovered that is invaluable, for, as has been so often noted, the boy that *does* achieve for himself is the boy that develops initiative, and it is only a step from a guided initiative to leadership.

These honor systems must be made up to fit local con-

FLAG RAISING

ditions, and to fit the leadership obtainable for any given camp. They should be progressive and on a large enough scale so that it will be the next thing to impossible for any camper to win all the honors in any one camping season, except, perhaps, leaders.

If carefully conducted, the honor system itself will produce a constant supply of excellent camp leaders for the future—leaders trained especially for leadership in the particular camp in which their awards were won, and at the same time the awards will have their bigger benefit in individual growth for each individual boy.

The spirit of altruism should dominate the whole plan,

and the awards should be carefully guarded from becoming mere prizes. This system also makes possible an accurate record of individual growth for the camp leader and many times opens an approach for just the kind of help and counsel the camper needs. The tests should cover a broad list of activities, and the more dignity that can be given to the winning of an award the better for the boy.

The following Honor Systems have been chosen as suggestive, but probably would not be successful in any field except their own. However, they will enable any competent camp leader to construct one for his own use that will do wonders toward making his camp a real success—a success measured in terms of growth. None of them is mere theory, for all have been, or are now, in actual use and giving results in the most representative of boys' camps.

The "Personal Attainment" Plan

Personal Attainment has supplanted the honor system of mere achievement, and affecting only a few boys. The following system, operated at Camp Becket, gives every boy an equal chance in obtaining the much-prized honor emblem, as well as helps the boy attain character.

The points are determined by qualifying in the following:

1. *Health.* Includes wearing of proper clothing according to changing temperature and weather conditions; chewing of food; proper posture at the table; cleanliness of body and clothing; participation in games, athletics and aquatics; erect carriage; setting-up exercises; cleanliness in dishwashing, and of dish towels (10 points).

2. *Neatness.* Keeping trunk and clothing in neat con-

dition; repair of clothing, care of bed, tent, towels, bathing suit, etc. (10 points).

3. *Promptness.* Camp duty; getting up in the morning and retiring at night; in time at meals, entertainments, chapel, discussion club, swimming period; return

SETTING-UP EXERCISE

of boat, books, and camp property; on time for tutoring period (10 points).

4. *Cheerfulness.* "A smile better than a frown." In doing work, participating in tent inspection, at meals, toward others (10 points).

5. *Manners.* Avoidance of slang; proper eating; thoughtfulness toward others, especially younger boys, leaders, and visitors; gentlemanly at all times; control of tongue and temper (10 points).

6. *Morals.* Participation in discussion periods; chapel service; elimination of undesirable habits and traits;

helping another fellow to make good; lead in evening tent devotion (10 points).

7. *Trustworthiness.* Recognizing the seriousness of "Yes" and "No"; personal property rights; measuring up to given responsibilities (10 points).

8. *Achievement.* Learning to swim; to handle a boat; to make a fire and cook a meal; to develop and print pictures; nature study club; first aid and life saving; winning an athletic or aquatic event; woodcraft (10 points).

9. *Industry.* Finishing a job; woodworking; printing; tutoring; keeping accurate record of spending money; diary of camp life; making something useful for camp (10 points).

10. *Helping Others.* Teaching another to swim; to handle a boat; helping a new boy to get acquainted; volunteer service; doing a good turn to somebody every day; participate in entertainment (10 points).

When fifty points (five points in each section) have been secured, a small white felt triangle is presented. Upon securing sixty points (six points in each section) a small green felt triangle is presented. This triangle is placed over the white triangle, forming a six-pointed star, to be worn above the regular camp triangle. When eighty points have been won, the regular Honor Emblem is awarded, upon approval of the Senior Council. Upon securing ninety or more points, the highest honor, the gold enameled honor emblem button is given. The Honor Pennant is awarded only to those who render special service to the camp. A Personal Attainment Chart is given to each boy at the close of his stay in camp.

The emblems are given at the Sunday morning church service with impressive ceremony. Each boy's progress is checked up weekly by a card system of reports from

tent leaders, thus enabling the director to follow the character building process of each camper with a certain degree of accuracy.

The Order of the Onaway Square

This is the honor emblem tests and awards used in the Wisconsin boys' camps. It is one of the most attractive and valuable features of the camp life because of

THE MOUNTAIN CAMP

the all-round personal development encouraged by it. Of the tests given below, six in each division must be passed in order to secure the emblem of the first degree of the Order. The first five in each division are required.

Admission to "The Order of the Onaway Square" is a worthy honor for any camper. At the close of the season every boy will be given a certificate indicating his achievements during the time spent in camp.

Physical

1. Swim 100 yards.
2. Run 100 yards in thirteen seconds.
3. Make a running broad jump of twelve feet.
4. Take early morning drill and plunge daily.
*5. Cleanliness.
*6. Erect posture.
*7. Proper eating.
*8. Care of teeth.
9. Participate in one over-night hike.
10. Row a boat one mile in eight minutes.
11. Make a dive in good form.
12. Pass all the practical tests in life-saving.

Social

*1. Do "good turns" to others.
*2. Friendliness with campmates.
*3. Table manners.
*4. Courtesy toward neighbors and visitors.
5. Write home at least three times in two weeks.
*6. Participate in evening entertainment.
*7. Entertain tent group.
*8. Teach others in athletics, aquatics, or mental tests.
*9. Cheerfulness.
10. Chum with boy from another town.
11. Serve in some official position in camp.
*12. Play on musical instrument in camp.

Mental

1. Pass an examination in boat-handling.
2. Pass an examination in elementary First Aid to Injured.

* In all these tests a grade of good must be secured.

3. Answer questions correctly on "From youth into Manhood."
4. Report on campfire talks.
5. Name and describe twenty-five different kinds of birds and trees.
6. Name and point out fifteen different stars and star-groups.
7. Name and describe ten different kinds of fish.
8. Pass written examination in life-saving.
9. Tie six different standard knots.
*10. Cook specified food on hike.
*11. Measure height of tree or width of body of water.
*12. Compose a song or yell for camp or tent.

MORAL

*1. Read a few verses of Bible daily and write answers to questions.
*2. Reverence.
*3. Self-control.
*4. Obedience to those in authority.
*5. Promptness in responding to bugle calls, signals and camp duties.
*6. Care of personal and camp property.
*7. Neatness in arranging tent and table.
*8. Cheerful and faithful performance of camp duties.
*9. Volunteer service for camp.
10. Attendance at church on Sundays.
11. Contribute money for some benevolent object.
12. Save ten per cent of camp spending money.

Additional tests for which special awards are made:

*In all these tests a grade of good must be secured.

Other Honors

1. Life-saving crew.
2. Learned to swim.
3. Taught to swim.
4. Scouting.
5. Music.
6. Photography.
7. On newspaper staff.
8. Camp school.
9. Made souvenirs, etc.
10. Awarded banner.
11. Comic costume award.

Athletic and Aquatic Contests

1. 100-yard dash.
2. Running broad jump.
3. Running high jump.
4. Pole vault.
5. Shot put.
6. 25-yard swim.
7. 25-yard back-swim.
8. 100-yard swim.
9. Plain dive.
10. Boat race.
11. Baseball.
12. Tennis.
13. Quoits.

Popular Honor Emblem Tests

These are in use in Eastern camps. Each boy must win 90 points out of a possible 100 to secure the Honor Emblem (name and significance to be local). Leaders

are appointed to take charge of the different tests, to whom the boys will report when they qualify in the tests and receive their points. The final decision in the giving of the honor emblem is made at a full meeting of the camp, council, society, club, or whatever it may be called locally.

Discipline

1. Doing camp duty promptly, efficiently and cheerfully (5 points).
2. Participating promptly in preparing tents, baggage and beds for inspection (4 points).
3. Loyalty to captain in all games (5 points).

Observation

1. Observe the ways of birds, animals, and people and jot down a sketch of them in a notebook (3 points).
2. Take a walk and upon return to the camp write upon the following six subjects:
   (a) Nature of byways or paths.
   (b) Different kinds of trees you noticed.
   (c) People you met.
   (d) Peculiar smells of plants.
   (e) Kind of fences you saw.
   (f) Sounds you heard (3 points).
3. Observe sanitary and hygienic disorder and correct the same (5 points).
4. After the reading aloud of a story write an account of it (3 points).

Woodcraft

1. Observe the tracks of birds and animals and distinguish them (2 points).

2. Identify fifteen birds, or fifteen trees, or fifteen flowers, or fifteen minerals (2 points).
3. Tie a square knot; a weaver's knot; a slip knot; a flemish coop; a bowline; half timber clove, and boom hitches; stevedore and wall end knots; blackwall and catpaw turn and hitch hook hitches (2 points).
4. Make a "star" fire and cook a meal upon it for the boys of your tent (3 points).
5. Find the south at any time of day by the sun with the aid of a watch (1 point).
6. Estimate the distance across water (1 point).
7. Judge the time of day by the sun (1 point).
8. Read the signs of the weather by the sun, wind and clouds (2 points).
9. Make something useful for the camp (5 points).

Health

1. Promptness, erect carriage and earnestness in setting-up drill (3 points).
2. Gain made in physical development during the time in camp (2 points).
3. Essay upon the campfire talks on Personal Hygiene (3 points).
4. Care of tent, clothing and baggage, in dry and wet weather (3 points).
5. Cleanliness of person (3 points).
6. Proper eating at meals (5 points).
7. Win first place in the athletic or aquatic events (2 points).

Chivalry

(Among the laws of the Knights was this: "Chivalry requireth that youth should be trained to perform the most laborious and humble offices with cheerfulness and grace: and to do good unto others.")

1. Do a good turn to somebody every day (3 points).
2. Control tongue and temper (5 points).
3. Participate in some entertainment (2 points).
4. Secure the approval of the leaders (2 points).
5. Promptness in attending chapel services (2 points).

Saving Life

1. Be able to swim fifty yards and return without stopping (1 point).
2. Pass the examinations in Life-saving and First Aid Work by written and demonstration work (5 points).
3. Row from wharf to a given point and back in a given time (1 point).

Patriotism

1. Respect the United States flag at raising and colors (5 points).
2. Memorize "America" and "Star Spangled Banner" (1 point).
3. Write an essay explaining the plan of governing your own town and city (2 points).
4. Write in your own words what you think citizenship means (2 points).
5. Describe upon paper some historic spot or building near your home, and its connection with the making of America (1 point).

The Honor System of Camp Eberhart

Every boy who enrolls at camp for one full week shall be entitled to wear the camp emblem. It will always be worn on the left breast of the shirt or sweater.

There shall be four degrees of the camp emblem, the second, third, and fourth of which may be earned in the following manner:

The emblem itself shall be the First Degree.

The Second Degree may be earned by any camper by passing before a camp leader in nine of the twelve requirements of the Second Degree. The tests that are successfully passed must be reported to the office in writing by the camp leader.

The Third Degree may be earned in a like manner by passing in nine of the twelve requirements of the third degree. Winners of the Third Degree will become members of the Brown Rag Society and will be awarded the Brown Rag.

The Fourth Degree may be earned in a like manner by passing in nine of the twelve requirements of the fourth degree. Winners of the Fourth Degree will become members of the Green Rag Society, and will be awarded the Green Rag, which is the highest honor the camp can bestow.

The degrees must be earned in order mentioned, except that any camper may be awarded a Green Rag by a unanimous vote of all members of the Rag Societies at that time in camp, for the saving of human life.

In addition to the Rag Societies, four medals will be awarded each season under the following conditions:

One to the leader who, by the vote of the campers, has

contributed most to the happiness and welfare of the camp.

One to the boy who having already won his Brown Rag excels in aquatics; quality and form to be the basis of judgment.

One to the boy who having already won his Brown Rag excels in athletics; form to be the governing factor in the chosen events.

One to the boy who having already won his Brown Rag excels in all-round development—camp spirit, personal life, interest in gaining knowledge, woodcraft, nature study, athletics, aquatics, discipline, and posture will be the basis.

The awarding of the medals will be in the hands of a committee who will determine the winner by a process of elimination.

Requirements for the Second Degree Test
(Pass nine out of twelve)

Character Test. * Cleanliness, Trustworthiness, Cheerfulness.

Physical

1. To be able to swim fifty yds.
2. To be able to walk one mile in eleven minutes.
3. To be able to run 100 yds. in thirteen seconds.
4. To be able to jump 6 ft. in standing broad jump.

Outing

1. To catch one-pound fish.
2. Demonstrate five First-Aid Measures.
3. Start three consecutive fires with three matches, one fire to be in a wet place.

4. To identify five different moths, butterflies or other insects, and tell something about them. Or to collect, press, and identify twenty-five wild flowers.

Social

1. To contribute some stunt to a camp fire program.
2. To know by name every boy in Camp.

Spiritual

1. To attend morning devotions daily.
2. To read the book of John through.

REQUIREMENTS FOR THE THIRD DEGREE
(Pass nine out of twelve)

Character Test. * Promptness, Obedience, Courtesy.

Physical

1. To be able to swim 200 yds.
2. To row a boat one mile in ten minutes.
3. To hike ten miles with ten pounds of packing in one day.
4. Make five different dives with grade of 75 per cent.

Outing

1. To tell correct time of day by sun at least twice a day.
2. To measure height of tree without climbing it.
3. To tie eight standard knots and name them.
4. To know and name fifteen different trees.

Spiritual

1. To lead evening devotions once.
2. To become a member of the U and I Fraternity.

Requirements for the Fourth Degree
(Pass nine out of twelve)

Character Test. * Unselfishness, Self-control, Reverence.

Physical

1. To compete in a regular game or tournament.
2. To make the surf board test.
3. To pass the U. S. Life Saving Test.
4. To jump 16 ft. in running broad jump.

Outing

1. To catch a two-pound fish.
2. To identify twenty-five wild birds.
3. To start a fire with a fire drill.
4. To signal the alphabet by wig-wag, or by the heliograph or Morse code.

Social

1. To be chosen a tent captain.
2. To teach one boy how to swim.

Spiritual

1. To secure a new member for the U and I Fraternity.
2. To lead in prayer at devotions.

Rules

1. All tests must be passed while at the camp.
2. All tests must be passed before one of the Camp Staff, and reported to the office in writing.
3. Degrees not completed in two years will have to be done over again.
4. Where there is any question, test must be done over.

5. Each rag winner will pay one-half, or thirty cents, toward cost of rag.
6. At least one test must be passed in each group of each test.

ALTERNATIVES

The Rag Societies may vote on certain alternatives for campers who are not able to pass in the required units

ON A 200-MILE WALK IN THE ROCKIES

for some reason. Special alternatives for each applicant must be determined upon.

The Honor System of Camp Wawayanda

CAMP HONORS

A camper may secure the honor emblem, the Wawayanda "W," by securing 100 points, not less than fifteen

from each of the first five groups, and the other twenty-five points may be optional, provided he secures the approval of the camp leaders and meets the requirements of Section F.

Campers who do not secure sufficient points to win the emblem in one season will have those secured placed to their credit the following season.

	Maximum Points
A. Physical—40 points	
1. Swim fifty yards	5
2. Win a place in an event in athletic or aquatic meet (3 points for first, 2 for second, 1 for third)	6
3. Win a place in tennis, quoits, shuffleboard, or bowling tournament (3 points for first, 2 for second, 1 for third)	6
4. Know how to handle a boat properly and row a prescribed distance in a given time	6
5. Attendance at Flag Raising and Morning Exercises (one-half point off for each absence)	7
6. Reach the standard given in Seton's Birch Bark Roll in the following: Mile walk, 100-yard dash, standing broad jump, running broad jump, standing high jump, running high jump, hop-step-and-jump, shot put, throwing baseball, chinning bar (1 point for each event)	10
B. Social—40 points	
1. Neatness	5
2. Cleanliness	5
3. Promptness and proper eating at meals	5

	Maximum Points
4. Cheerfulness	5
5. Teach another boy to swim	5
6. Take part in a camp entertainment	5
7. Take part in baseball, tennis, quoits, bowling, or shuffleboard tournament (1 point for each)	5
8. Know by name fifty boys in camp	5
C. Educational—40 points	
1. Pass first aid or summer school examinations	10
2. Pass life-saving examination	10
3. Membership in Wantonoit Club	10
4. Learn to swim	5
5. Write a record of one day's events in camp	2
6. Take, develop, print, and mount at least six pictures, showing scenes and activities around camp	3
D. Moral—40 points	
1. Faithful participation at Bible study and Sunday services	10
2. Learn the books of the Bible	5
3. Daily Bible readings	10
4. Cheerfulness and faithfulness in performing camp duties	10
5. Self-control (control of temper, speech, and actions)	5
E. Camp and Woodcraft—40 points	
1. Know how to select and arrange a camp site, including location, sanitation, water supply, drainage, shelter, etc.	5

		Maximum Points
2.	Know how to pitch a tent properly and care for its equipment	5
3.	Make an accepted improvement to camp grounds or equipment	5
4.	(a) Find the north with a watch in the day, or by stars at night, and (b) Know the sixteen principal points of the compass	4
5.	Tie at least ten knots	5
6.	(a) Build a camp fire with only one match, and put it out without using water; and (b) Go on a hiking trip and make a satisfactory map of the country passed through, locating buildings, streams, springs, roads, trails, mountains, and other important features	6
7.	Know an improved method of signaling, and be able to send and receive at the rate of fifteen letters per minute	6
8.	Be able to cook satisfactorily over the camp fire four of the following: oatmeal or other cereal, bacon and eggs, potatoes, Irish stew, fish, steak or chops, vegetables, pancakes, biscuits, a "twist" baked on a stick; prepare coffee, tea, or cocoa	4

F. Church or Association Activity

Render volunteer service in the local Association or Church during the months following camp, and receive the approval of the Boys' Work Committee, or Pastor

and Sunday school superintendent, for work performed to January first, when the emblem will be awarded.

The Camp "Chief Ouray" Idea

The camp emblem is given to boys who prove themselves to be good, all-round campers, as shown by their interest in all camp activities, such as Bible study, nature study, athletics, mountain climbing, entertainment, personal conduct, the daily routine of work, etc. Pennants are awarded in special cases, by the vote of campers and leaders, for unsual service or special interest in certain activities. The winning of an emblem and pennant is the ambition of every camper.

In order to encourage the camper to acquire pluck, energy, self-control, and such other qualities as may characterize an ideal camper, the following points must be secured to entitle the camper to wear the Camp "Chief Ouray" emblem: Athletics, Service, Nature Study, Bible Study, Mountain Climbing, Entertainment, Approval of Leaders. This emblem cannot be bought—it must be won.

The emblem is given on the basis of effort made, rather than on the final result accomplished.

Camp Wildwood Honors

At Camp Wildwood the following constitute the basis of award:

The largest list of wild birds reported.
The largest number of native trees.
The largest number of constellations.
The best pieces of manual training.
The best decorated and neatest tent.
The best group of photographs illustrative of camp life.

The first boy learning to swim at camp.

The boy who cannot swim on coming to camp who is most proficient at the end of the summer.

An All-Year-Round Honor System for Older Boys

(From 16 to 21 years)

Purpose

The purpose of these tests is to help each member to attain an all-around efficiency that will be a help in every phase of his life. The tests, while being difficult enough to require effort on the part of the most skilled, are also attainable by any boy who will apply himself. It is worth while to measure up to any one of these tests, but a really great honor to pass any seven of them.

Awards

As soon as any one test is passed successfully, the contestant will be entitled to wear the brown Association emblem with one white segment; when two are passed, the emblem with two white segments; when three are passed, the white triangle; four, the green emblem with one segment; five, with two segments; six, green emblem with white triangle; when seven are passed, the winner will be awarded the Honor emblem.

To every contestant winning this emblem will also be awarded a gold Association medal.

1. Athletic Efficiency Test

a. High jump: Outdoors, 4 feet; indoors, 4 feet 2 inches.

b. Three broad jumps: outdoors, 21 feet; indoors, 20 feet.

c. 100-yard dash: outdoors, 13 seconds; indoors, 14 seconds.
d. Pull up: outdoors, 9 times; indoors, 9 times.
e. Fence vault, 4 feet 6 inches.

2. Swimming Efficiency Test

a. Plunge for distance—25 feet.
b. Medley swim—20 yards breast stroke; 20 yards on back; 20 yards overhand.
c. Demonstrate four dives, making grade of 75 per cent.
d. Towing a man of own weight at least 30 feet.
e. 20-yard swim—14 3/5 seconds.
f. Dive and bring object to surface.
g. Demonstrate breaking holds when rescuing drowning.

3. Gymnastic Efficiency Test

Select four from each group on each piece of apparatus and make average grade of 75 per cent.

A. Mat

1. Head stand.
2. Hand spring.
3. Cart wheel.
4. Back somersault.
5. Hand stand.
6. Neck spring with hands.

B. Horse

1. Straddle vault.
2. Screw mount, left to neck, front scissors, front vault to far side.

3. Thief vault, with ¼ turn R or L.
4. Wolf vault to back rest, L ½ L, R ½ R, squat vault to mat.
5. Front rest, L ½ R, R ½ L, squat to front rest, rear vault L.
6. Front rest, L full R, R full L, squat vault.

C. Parallel Bars

1. Jump, free cross rest, rear vault.
2. Forward travel in cross riding seat, front vault at end bars.
3. Cross riding seat, shoulder stand, drop back to cross riding seat with rear vault.
4. Jump to free cross rest, R, L over R bar, rear vault R.
5. Upper arm hang, upstart to riding seat, front of hands, front vault right.
6. Upstart rear vault right.

D. Low Horizontal Bar

1. Wolf vault.
2. Squat vault.
3. Back circle to front rest with short underswing.
4. Front rest, R ½ L, forward knee circle, R ½ R, dismount to mat.
5. L ½ L, R ½ R, double backward knee, circle to back rest, dismount to mat.
6. Short underswing upstart.

4. Outing and Nature Study Efficiency Test

a. Attend a regular Association hike, walking at least ten miles, carrying a pack of at least ten pounds, including a blanket roll, and sleeping out one

night under temporary shelter prepared by hiker, and cook one satisfactory meal of meat and potatoes on open fire, all to be done inside of thirty-six hours.

b. To identify fifteen trees in the natural woods, both with and without leaves; or identify and name twenty-five wild birds, or pick, press, and name forty wild flowers.

5. Social Service Efficiency Test

a. Secure one new member for the Division.
b. Serving on a working committee or doing a definite prescribed piece of service for the Division, your church, or your Sunday school.
c. Placing one good boys' book in the Boys' Division Library.
d. Personally conducting your father over the entire Association plant.

6. Bible Study Efficiency Test

a. Receiving a mark of 75 per cent or above from the Association for a regular course of Boys' Bible Study.
   Or, covering one outline of study prescribed by the Boys' Work Director and satisfactorily reviewing the same.
b. Reading one standard religious book, to be determined upon by the Boys' Work Directors, the same to be properly reviewed to him.
c. Be an active member of some Sunday-school.

7. Mental Efficiency Test

a. To pass your grade at school with mark of 80 per cent or above.
b. Read one book of fiction, one of history, one of science, one of exploration, one of poems, one of personal hygiene—books to be prescribed by Boys' Work Director.
c. Or to pass one course in correspondence school, night study, or a course in any night school.
d. To belong to one educational club of some sort in the city, or to construct an acceptable airship model, boat model, or some piece of wood or metal work, executed by yourself.

8. Personal Efficiency Test

a. Show a bank balance of $5.00 of money earned by work.
b. Purchase $10.00 worth of personal clothing—money all earned by one's self.
c. Break one bad habit, to be prescribed by parent and to be judged by Boys' Work Director or one he may designate.
d. Pass with grade of 75 per cent for posture and personal cleanliness and appearance.
e. Be able to be characterized as a booster for everything that is good and worth while.

The Camp Miller System

In order to win the honor of wearing the Camp Miller emblem the camper must secure 300 points from the following table. The highest honor the camp awards its campers is the Camp Miller "M."

	Points
Swim 50 yards	2
Swim 100 yards	2
Win a place in athletic contest	2
Pass Red Cross examination	5
Sleep out all night away from camp in a temporary tent constructed by the camper	5
Take part in campfire entertainment	5
Take a photo of a wild animal	5
Name and identify ten trees	5
Press and mount twenty-five different kinds of wild flowers	10
Mount five different butterflies	5
Tie ten different knots	5
Listen to story, then write up in your own words	10
Light a fire with one match	3
Find the south with the aid of a watch	1
Identify five different birds	5
Punctuality at setting-up exercises	5
Morning plunge (not a swim)	2
Punctuality at breakfast, dinner and supper	5
Punctuality at Bible study	5
Neat tent	5
Unknown point	15
Run 100 yards, 14 seconds; seniors, 12 2/5 secs.	3
Pull up 10 times; seniors, 12 times	3
Broad jump, 6 feet; seniors, 7 feet 5 inches	3
High jump, 3 feet 6 inches; seniors, 4 ft. 4 in.	3

At the close of each camp a silver medal will be awarded the boy having the largest number of points. He will be known as the best all-around camper.

Tent competition is also encouraged by offering special

rewards each week to the tent totaling the largest number of points for that period.

The Kiamesha Emblem

The coveted Camp Honor Emblem is worn only by those who qualify in the things Kiamesha stands for. It cannot be purchased but must be won. The qualifications are:

Quarter-mile swim; half-mile row; ability to tramp; overnight camp and cookery; winning athletic and aquatic points; nature study and woodcraft; useful camp labor; ability to make things; taking part in entertainment; good camp spirit; deserve approval of leaders.

The Honor Pennant, still harder to win, is the highest honor which the camp gives, and is awarded only to emblem winners and to those who render special service to the camp.

Camp Couchiching Emblems

These emblems will be awarded to boys who show themselves to be all-round good campers and who win the required number of points during any two weeks. There will be three grades of emblems, as follows:

First. A wreath of maple leaves on white ground with a red triangle and white C. C. will be awarded to any boy who wins a total of 360 out of 400, with at least 80 in each division.

Second. A maple leaf with red triangle and white C. C. will be awarded to boys who earn 300 points, at least 65 in each division.

Third. A red triangle and white C. C. will be awarded to boys who earn 240 points, at least 50 in each division.

WRESTLING AT CAMP COUCHICHING

There will be 100 points in each of four divisions as follows:

FIRST DIVISION—PHYSICAL

	Points
For attendance and good work at physical training classes	25
For attendance and improvement shown in athletics	25
For attendance and improvement shown in boxing, wrestling or fencing	25
For passing the first-class all-round test in athletics	25

	Points
For passing the second-class all-round test in athletics	25
For passing the third-class all-round test in athletics	25

SECOND DIVISION—PHYSICAL (AQUATICS)

For attendance and improvement shown in swimming	25
For attendance and improvement shown in diving	25
For attendance and improvement shown in paddling, rowing, or sailing	25
For passing the first-class all-round test in aquatics	25
For passing the second-class all-round test in aquatics	25
For passing the third-class all-round test in aquatics	25

THIRD DIVISION—EDUCATIONAL

For attendance and test in first aid	25
For attendance and test in life-saving	25
For attendance and test in woodcraft or knot-tying	25
For attendance and test in signaling, photography, camp craft, or making some useful article for test or for personal use	25

FOURTH DIVISION—UNKNOWN

The 100 points in this division are given for being an all-round good camper. They will be awarded at a special meeting of the leaders. No emblem will be awarded unless a boy wins the approval of the leaders.

Canoe Tests

All boys, irrespective of age, size, and past records, must pass the tests before being granted the privileges on the water.

First Class Test

QUALIFICATIONS	PRIVILEGES
1. Swim 880 yards.	1. General use of canoes and rowboats.
2. Swim 150 yards on back.	
3. Swim 50 feet under water.	2. Act as Assistant Instructor in swimming, diving, life-saving, and paddling.
4. Overturn, right and empty canoe in deep water and paddle in. (Two boys may perform this test together.)	
5. Long plunge, remaining in the water 35 seconds.	
6. Pass life-saving examination.	

Second Class Test

1. Swim 440 yards.	1. To go on a canoe trip.
2. Swim 75 yards on back.	
3. Swim 50 feet, towing boy of same weight.	2. General use of rowboats and canoes in Lake Couchiching in fair weather.
4. Overturn canoe and keep afloat, observing instructions.	
5. Long plunge, remaining in the water 25 seconds.	
6. Life-saving land drill.	

Third Class Test

QUALIFICATIONS	PRIVILEGES
1. Swim 75 yards.	1. To go in a sailboat, rowboat, or canoe, with a leader.
2. Swim 50 feet on back.	
3. Swim, overturn canoe, and keep afloat, observing instructions.	2. To go in a boat alone inside Sandy Bay.
4. Hold one's breath under water for 15 seconds.	

Fourth Class Test

1. Swim 50 feet.	1. To go in a boat or a canoe with a leader inside Sandy Bay.

The Erie Plan

"Order of the Mystic Circle" is a felt emblem, divided into four quadrants, each quadrant having the Greek letter standing for one of the four phases of a boy's nature—namely, Social, Physical, Mental, and Moral. These quadrants are to be won separately and to be used upon gymnasium shirts or sweater coats. It is necessary to pass the first six tests to gain the quadrant for that group. The second year, those having gained the quadrants previously will strive to pass the additional tests in order to gain in addition to the felt emblem the bronze button with the Mystic Circle emblem.

Tests for Admission

Any six of the ten tests must be passed to win quadrant for that group.

Social:

1. Do good turns to others.
2. Keep cheerful.
3. Friendliness with campmates.
4. Courtesy to visitors and neighbors.
5. Write home at least three times in two weeks.
6. Participate in evening entertainment or stunts.
7. Teach others in athletics, aquatics, or mental tests.
8. Help with camp duties.
9. Be of especial help to a strange boy in camp.
10. Play musical instrument in camp.

Physical:

1. Swim 100 yards.
2. Run 100 yards in thirteen seconds.
3. Make a running broad jump of 14 feet.
4. Take early morning drill and plunge at least seven times while at camp.
5. Cleanliness.
6. Erect posture.
7. Proper eating.
8. Care of teeth.
9. Row boat one mile in eight minutes.
10. Climb specified tree in one minute.

Mental:

1. Pass examination in elementary First Aid.
2. Answer questions correctly on "From Youth into Manhood."
3. Name and point out ten trees.
4. Tie six standard knots.
5. Name and recognize twenty plants.

6. Measure correctly height of tree and width of field.
7. Name and recognize ten birds.
8. Report on camp fire talks.
9. Practical forestry.
10. Pass examination in boat handling.

Moral:

1. Read Bible daily.
2. Self-control.
3. Obedience to those in authority.
4. Promptness in responding to bugle calls, etc.
5. Care of personal and camp property.
6. Contribution of money to some benevolent object.
7. Neatness in arranging tent.
8. Relate some instance at camp fire that has influenced your life for good.
9. Save ten per cent of spending money.
10. Reverence.

Awarding Feathers

Much has been made in certain camps of awarding various brightly colored feathers for honors, for first, second, and third place in athletic and aquatic meets, for winning of baseball leagues, for proficiency in doing various camp duties, leading in devotions, teaching a new boy to swim, and so forth. Only braves that have won a certain number of feathers are allowed to sit in the inner circle of the camp pow-wow. After a certain number of feathers have been won the brave is supplied with a head-band in which to place his feathers. Some have taken it one step farther and allowed a brave that wins a

head-band to wear also a blanket, and the "blanket braves" become the social committee of the camp.

Suitable feathers may be secured through any wholesale millinery supply house, and they can easily be dyed any colors desired.

The Three Classes of Scouts

There are three classes of scouts among the Boy Scouts of America—Tenderfoot, Second Class Scout, and First Class Scout. Before a boy can become a Tenderfoot he must qualify for same. A Tenderfoot, therefore, is superior to the ordinary boy because of his training. To be a Tenderfoot means to occupy the lowest grade in scouting. A Tenderfoot, on meeting certain requirements, may become a Second Class Scout, and a Second Class Scout, upon meeting another set of requirements, may become a First Class Scout. The First Class Scout may then qualify for the various merit badges offered for proficiency in scouting. The requirements of the Tenderfoot, Second Class Scout, and First Class Scout are as follows:

Tenderfoot

To become a scout a boy must be at least twelve years of age and must pass a test in the following:

1. Know the scout law, sign, salute, and significance of the badge.
2. Know the composition and history of the national flag and the customary forms of respect due to it.
3. Tie four of the following knots: square or reef, sheet-bend, bowline, fisherman's, sheepshank,

halter, clove hitch, timber hitch, or two half-hitches.

He then takes the scout oath, is enrolled as a Tenderfoot, and is entitled to wear the Tenderfoot Badge.

Second Class Scout

To become a Second Class Scout a Tenderfoot must pass, to the satisfaction of the recognized local scout authorities, the following tests:

1. At least one month's service as a Tenderfoot.
2. Elementary first aid and bandaging; know the general directions for first aid for injuries; know treatment for fainting, shock, fractures, bruises, sprains, injuries in which the skin is broken, burns, and scalds; demonstrate how to carry injured, and the use of the triangular and roller bandages and tourniquet.
3. Elementary signaling: Know the semaphore, or American Morse or Myer alphabet.
4. Track half a mile in twenty-five minutes; or, if in town, describe satisfactorily the contents of one store window out of four observed for one minute each.
5. Go a mile in twelve minutes at scout's pace—about fifty steps running and fifty walking, alternately.
6. Use properly knife or hatchet.
7. Prove ability to build a fire in the open, using not more than two matches.
8. Cook a quarter of a pound of meat and two potatoes in the open without ordinary kitchen cooking utensils.

9. Earn and deposit at least one dollar in a public bank.
10. Know the sixteen principal points of the compass.

First Class Scout

To become a First Class Scout, the Second Class Scout must pass the following tests:

1. Swim fifty yards.
2. Earn and deposit at least two dollars in a public bank.
3. Send and receive a message by semaphore, or American Morse, or Myer alphabet, sixteen letters per minute.
4. Make a round trip alone (or with another scout) to a point at least seven miles away, going on foot or rowing boat, and write a satisfactory account of the trip and things observed.
5. Advanced First Aid: Know the methods for—
   Panic prevention.
   What to do in case of fire and ice, electric and gas accidents.
   How to help in case of runaway horse, mad dog, or snake bite.
   Treatment for dislocations, unconsciousness, poisoning, fainting, apoplexy, sunstroke, heat exhaustion, and freezing.
   Know treatment for sunburn, ivy poisoning, bites and stings; nosebleed, earache, toothache, inflammation or grit in eye, cramp or stomach-ache and chills.
   Demonstrate artificial respiration.
6. Prepare and cook satisfactorily, in the open, without regular kitchen utensils, two of the follow-

ing articles, as may be directed: Eggs, bacon, hunter's stew, fish, fowl, game, pancakes, hoecake, biscuit, hardtack or a "twist" baked on a stick. Explain to another boy the methods followed.

7. Read a map correctly, and draw, from field notes made on the spot, an intelligible rough sketch map, indicating by their proper marks important buildings, roads, trolley lines, main landmarks, principal elevations, etc. Point out a compass direction without the help of the compass.
8. Use properly an ax for felling or trimming light timber; or produce an article of carpentry, or cabinet-making, or metal work, made by himself. Explain the method followed.
9. Judge distance, size, number, height, and weight within 25 per cent.
10. Describe fully, from observation, ten species of trees or plants, including poison ivy, by their bark, leaves, flowers, fruit, or scent; or six species of wild birds, by their plumage, notes, tracks, or habits; or six species of native wild animals, by their form, color, call, tracks, or habits; find the North Star, and name and describe at least three constellations of stars.
11. Furnish satisfactory evidence that he had put into practice in his daily life the principles of the scout oath and law.
12. Enlist a boy trained by himself in the requirements of a Tenderfoot.

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Standard Efficiency Tests for Boys

For several years an increasing number of Young Men's Christian Associations have been giving physical, educational, and religious tests to boys in their membership and awarding points for proficiency. Detailed information may be secured by writing to Standard Efficiency Test for Boys, 124 East 28th Street, New York.

The Wantonoit Club

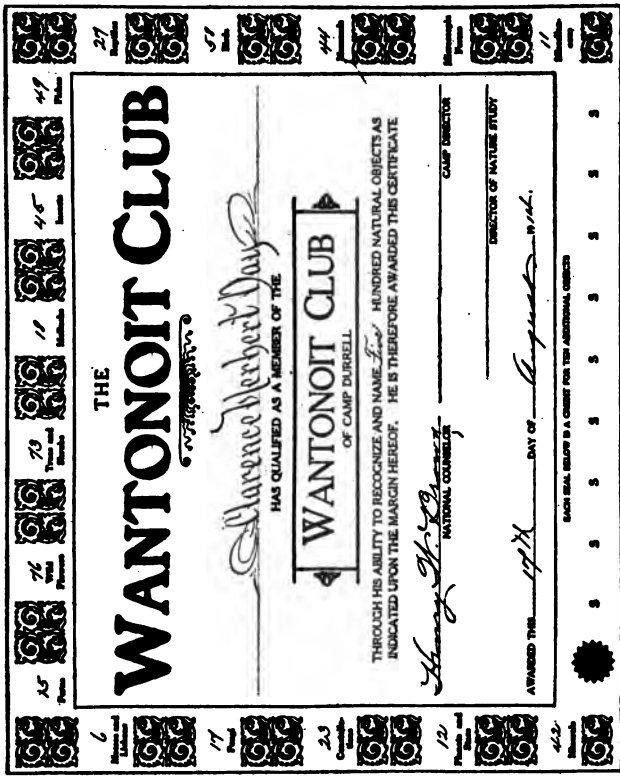
This club was originated and organized by Professor Henry W. Brown, of Colby College, Waterville, Me., and is now being used in dozens of camps throughout the United States. The club is just what its name purports, an organization of those who want to know things. It is an outdoor club, a body of nature lovers, and its field is the world. It is simple in its plan and methods, but it is vastly important in its purpose, and it is surprisingly effective in the way it attains its end.

The plan presupposes the presence of an enthusiastic naturalist as leader. He need not be a scientist, but he must be a real man. The instruction is personal and direct, in the main; but hikes, demonstrations, and lectures are important. The work must be absolutely voluntary—extensive rather than intensive—and there must be no suggestion of the schoolroom, its methods, or its atmosphere. Enthusiasm grows spontaneously in such circumstances, and many a boy has become acquainted with upward of five hundred natural objects in a single season.

The cut of the certificate will give you some idea of the scope of the club.

Upon the receipt of a small fee, a copy of the Wanto-

noit diploma will be sent to any camp leader, with the right to issue the same. Professor Brown, as national


THE
WANTONOIT CLUB
HAS QUALIFIED AS A MEMBER OF THE
WANTONOIT CLUB
OF CAMP DURRELL
THROUGH HIS ABILITY TO RECOGNIZE AND NAME HUNDRED NATURAL OBJECTS AS INDICATED UPON THE MARGIN HEREOF. HE IS THEREFORE AWARDED THIS CERTIFICATE
NATIONAL COUNSELLOR
CAMP DIRECTOR
DIRECTOR OF NATURE STUDY
AWARDED THIS DAY OF
EACH SEAL BELOW IS A CREST FOR TEN ADDITIONAL OBJECTS

counsellor, stands ready at any time to suggest such ways and means as shall arouse interest in such a club in your camp. Write him if interested.

The following excerpt from a recent story is enlightening:

THE WANTONOIT BOYS

"Helloa, Jim, what yer doing?"

"Sh! watching that bird."

"Oh (softly) what is it?"

"A hermit thrush—there he goes now! Come out, to-night, and maybe you can hear him sing. He's got a nest about here somewhere. I think it's on the ground. Earned your Wantonoit certificate yet?"

"No, but I think I'll start in—all the fellows seem to be at it. I've never cared a rap for bugs and birds and such things, anyway."

"Nor I, either. But after I got started and began to make out my lists and found that I could already name so many more things than I had thought I could, I decided to take a brace for two hundred, at least."

"What do you have to know?"

"Oh, anything—everything. Around the margin of the diploma are spaces set off for all the different divisions of natural objects: minerals, constellations, stars, and planets, fungi, mosses and lichens, ferns, flowers, trees, molluscs, insects, fishes, reptiles, birds, and mammals, and several others; and you can win your certificate on as few or as many of the subjects as you are interested in. Shorty Jones knows over a hundred flowers, alone. I am going to learn the names of the commonest things under each head; for you see they print the number of the objects you know in the sections on your certificate and—gee! it's a pretty diploma—green and white, with red capitals and gold seals, and your name on it! I

know nearly two hundred things already. Look! Is that a chipmunk over there, or is it a red?"

"I don't know. Does everybody have to work for the Wantonoit club in this camp?"

"Oh, no, but the fellows all do; and besides, there's no work to it, anyway—it's fun. You just learn the names of things the same as you get acquainted with the fellows in camp."

"Don't you have to study, or recite, or pass examinations, or anything?"

"Not at all. You simply show the Nature Director, when you get around to it, that you can recognize and name at least two hundred natural objects, and the Camp Master gives you the diploma. Haven't you seen the lists on the bulletin board? There are thousands of 'Wantonoits' all over the country."

"How do you find out the names?"

"Why, you see, the older fellows tell you a lot; and the Nature Director takes bunches of us out on short hikes every day and points out everything to us, and we ask him questions, and we sit down and he talks, and—why, I learned the names of eighteen ferns yesterday afternoon! I'm making a collection of 'em—there's a Christmas fern, there's a Cinnamon, there's an Interrupted, there's a——"

"Say, could I learn 'em, too?"

"Aw, it's easy. If you want to know 'em, I'll help you after swim. Say, when I came here to camp, three weeks ago, I thought I didn't know the name of anything; now, seems as if everywhere I turn I see a familiar tree or a flower—and at night we name the stars. Gee, it's great; but won't 'dad' be glad, when I get home!"

From "A Summer in Camp."

Dip Club

After the boys had been in camp a few days the leaders found that they needed a good deal of sleep and it was very difficult for them to get their eyes open in the morning. A dip club was formed, the purpose of which was to inspire every fellow to take a morning dip, and anyone neglecting to do so was obliged to pay a fine of one nickel. The morning dip and the setting-up drill proved to be splendid eye-openers.

Get There Club

This club is the result of studies made by the Boys' Work Secretaries of Massachusetts and Rhode Island some years ago, and has been carried on very successfully in many Associations. Arthur Pierce has used it successfully in his boys' camp at Troy, N. Y.

The aims of this club are:

To arouse ambition and give incentive for the future.

To satisfy their ambition and fill untouched need with a plan for the future.

To set up a program for life.

Motto: To be ready for Opportunity.

If anyone desires a full outline of this club, write State Boys' Work Secretary, Young Men's Christian Association of Massachusetts, Boston, Mass.

Suggested Clubs

The following clubs have been successfully carried on in many summer camps to promote the social and educational sides of the boys' lives:

Sketch Club

Camera Club

Mineralogy Club
Natural Science Club
Junior Naturalists
Nature Study Club
Audubon Club
Weather Bureau Club
Agassiz Club
Do the Best You Can Club
Help the Other Fellow Club
Work and Win Club
Signal Practice Club
Whittlers' Club.

The names of these clubs signify the purpose of their organization and plans can be drawn up to suit the local camp.

CHAPTER XI

NATURE EDUCATION

As Huxley has so well said, "No educational system can have any claim to permanence, unless it recognizes the truth that education has two great ends, to which everything else must be subordinated. One of these is to increase knowledge; the other is to develop the love of right and the hatred of wrong."

Of the many tools placed in the hands of the modern camp leader with which to construct positive character, surely wisely handled Nature Education, with its many ramifications, is one of his most powerful instruments. Yet there are many up-to-date boys' camps that are just dabbling with their great opportunity to reach permanently the heart of the average boy by means of positive nature study.

Many camp leaders, not possessing technical biological training, and not being able to secure the ideal nature-study man to accompany them to camp, simply let the opportunity slip by. Happily each year, by the help of the great flood of popular writing on Nature Education topics, more and more camp leaders are coming to realize that after all they themselves are the ideal men to handle such work, preparing for it in advance and making it effective and intensely interesting by using the "let's-go-and-see" method, and by providing a line of activity

HOME OF THE LEAST BITTERN

that gives the boy his information, not so much by his ears alone, but by his eyes and hands and feet, and—soul.

When Nature Education is made science to a boy it loses its real blood and vitality. He has no time for long,

tedious, scientific classifications, but has a tremendous absorbing power for the beautiful, as he sees it and feels it in woods and stream, fields, marsh, and pasture lot, when intelligently led to observe and to experiment for himself.

Clifton F. Hodge, in his excellent book on "Nature Study and Life," warns us that "unless the active and creative side is emphasized, a constant danger is that the study will fall to the level of fancy work, which will interest the leader but fail entirely to appeal to the most important part of the group—the boys."

The camp that succeeds in planting deep a real intelligent love for nature, a love that demands to know more, to get closer, and to understand more fully, has made a contribution to that boy's life that will enrich and strengthen every passing year. Incidentally it will also set him a standard of recreation that can hardly be secured for him any other way.

A boy's life is determined largely by his interests, and "to find such an interest in some worthy nature-love is to discover the fountain of youth."

"No one can love nature and not love its Author; and, if we can find a nature study that shall insure a sincere love, we shall be laying the surest possible foundation for religious character" for that boy. Experience proves it. Try it yourself.

The suggestions in this chapter have all been tested out in various camps and have been found helpful.

How to Create an Interest in Nature Study

1. *How the Honor System Helps Nature Study*

By having a local camp honor, or personal attainment system with suitable awards, that will emphasize nature

study and woodcraft. See the various Honor Systems quoted in Chapter X of this book, with special reference to Nature Study. Make the Honor System standardize the nature work for all the campers.

2. *Need of Definite Periods*

By giving a certain period of each day to definite nature study work of one kind or another. For example:

a. A nature study talk at camp fire, one each week.
b. A special class of bird study just after dinner.
c. A nature ramble every Sunday.

3. *Need of Necessary Leadership*

By having one man—a very choice leader—do nothing else but promote and care for the various nature study activities, awarding of points, and the examining of specimens collected by the campers. It is one of the most important pieces of leadership in the entire camp.

4. *A Nature Study Question Box*

Some camps have found a Nature Study Question Box a very helpful and interesting thing. Place a box (locked, of course) with a slot in the top in a convenient place in the camp. Attach a pad of paper and a pencil, and encourage the boys to write out questions concerning the things they have seen or heard and want to know more about. Then once a week at the campfire the box should be opened and the questions answered while all the boys are present. If tactfully handled, this adds greatly to the success of the nature study work.

5. *The Use of Colored Plates*

A very excellent plan in operation in many camps is to display in a prominent place—over the fireplace, in the dining-room, or some such spot—a colored plate of all

birds, flowers, insects, fungi, and small animals common to the locality; then as fast as these are seen wild mark the colored plate with a seal. It is surprising how this will add to the interest. Some camps paste a list of the names of the campers that first report each bird or animal as seen. This introduces the competitive element.

WEE BLACKBIRDS WAITING FOR WORMS

Some camps are fortunate enough to be able to have in camp a variety of stuffed birds and small animals mounted in realistic fashion. These can often be borrowed from a local museum.

A very large variety of colored plates can be secured from the Perry Mason Co., Boston, or from Charles K. Reed, Worcester, Mass. (send for catalogues), or from the American Audubon Society, New York City, in the way of educational leaflets.

Two excellent sets of large representative tree pictures are published by A. Flanagan Co., 521 S. Wabash Ave., Chicago, Ill., at a trifling cost.

6. *Encouraging Observation*

By offering a prize for the greatest number of natural objects named and described during the camp.

Many of the best camps now issue a very neat diploma to boys identifying in their natural places one hundred natural objects, and makes every winner of same a member of the Wantonoit Nature Club, allowing the boys to count constellations, planets, and stars, minerals, fungi, mosses and lichens, ferns, wild flowers, trees and shrubs, animals, insects, fish, reptiles, birds, rocks, and fossils, awarding a red seal on the diploma for every ten over the one hundred objects named. This is a very excellent plan, and is giving large numbers of campers an enormous amount of outdoor information.

7. *Making Various Collections*

By making various camp collections of specimens, such as herbarium, a book of pressed waxed leaves, collections of minerals, pressed grasses, pressed ferns, and so forth. A very interesting collection of various chrysalides may be made by putting each in a tiny bottle filled with denatured alcohol. This may also be done to advantage with the various fungi, of which there is such a great variety about every camp.

One camp has a collection of nearly sixty pieces of wood from different kinds of trees. These are one foot long and as near a uniform diameter as possible. One-half of each stick has the bark left on. The other half is cut on a taper across the stick to show the nature and grain of the wood. These sticks are numbered and indexed, and hung on the wall by means of tiny hooks.

Another camp carefully collects and cares for all the various caterpillars that can be found around the camp. They are fed daily by a committee of boys, and are kept in long rows of jelly glasses on a series of shelves. Each glass has a label, showing upon what food-plant the worm was found, the date, and the general conditions—dry, wet, dark, light, and so forth. As fast as these worms and caterpillars become mature they build their cocoons or chrysalides. These are then packed carefully away under right conditions and kept for the next season, when they are again placed in jelly glasses and allowed to hatch. This little scheme has made a careful observer of many a careless boy, and has opened up to him a whole world of new things that he never dreamed existed. As the butterfly or moth hatches, it is promptly killed in a cyanide bottle, then mounted and added to the camp collection in a perfect condition.

If interested in the raising of worms and caterpillars and conducting a crawlery as a camp activity, you should by all means read carefully Chapter I of "Caterpillars and Their Moths," by Eliot and Soule; also the first seventy-five pages of "Insect Friends and Foes," by Cragin. These books give all necessary information and are very suggestive. There is no expense connected with this activity, and it provides worth-while interest for many boys. One camp organized a club to do this work, and

they called themselves "The Ancient Order of Entomological Fanatics."

8. *Planting Bird Boxes*

By having boys build bird-houses of various sorts in the winter and taking them to camp with them the next season. One camp has caused a great deal of interest in bird study the year round by offering a ribbon to every boy getting the bird for which the box was constructed to nest in his box. For instance, a wren in a wren box, a robin on a robin's shelf, a phœbe in a phœbe crate, a woodpecker in a hollow log, and so on. This idea may be carried further by having the boys build on the camp premises regular rustic feeding-places for the birds.

One private camp brought ten times as many birds and more than doubled the varieties to be found on the camp grounds by working out such an arrangement. They report seventy-three birds' nests last season in artificial nesting-boxes placed by the boys. These boxes are made of every conceivable thing, from hollow limbs to tin cans, holes bored in dead trees, and baskets fastened in living ones. Some very interesting results were obtained by providing various colored yarns and strings and scraps of cloth for the birds to build with. Try it next season.

You will find the chapter on The Practical Domestication of Our Wild Birds, in "Nature and Life," by Hodge, very suggestive in this connection, also The Food Chart for Common Birds, page 323 of the same volume, is invaluable if you wish to attempt something of this sort.

The government issues many interesting bulletins on the care and preservation of wild birds, that may be had free by addressing Department of Agriculture, Washing-

ton, D. C., also the Superintendent of Documents, Washington.

Help in constructing various types of bird boxes may be found in the "Field and Forest Handbook" and "Jack of all Trades," by Dan Beard, and in the literature of the National Association of Audubon Societies, New York City. "Methods of Attracting Birds," by Gilbert H. Trapton, is almost indispensable if work along this line is attempted.

The following birds nest in artificial houses very commonly: bluebirds, chickadees, finches, martins, sparrows, swallows, and wrens. If the artificial nest is just right, woodpeckers, nuthatches, and owls may at times accept the proffered home.

The best boxes are made from hollow limbs, bark, and bored-out stumps. When boards are used, they should be old and weathered, or stained dull grey, brown, or green, as best fits the environment in which they are to be placed. All boxes should have some means of ventilation, and some way to clean them out annually; also small drainage holes in the bottom.

9. *The Use of Stereopticons and Reflectoscopes*

By the use of a stereopticon on rainy days and Sundays. There is no limit to the nature slides that may be rented from various firms at a minimum cost. Probably a better way, and one that is possible for every camp, is the use of a reflectoscope—an inexpensive instrument costing about $35 complete—that reflects a picture from a picture, without going to the expense of renting slides.

There are several series of excellent nature study postcards of birds, flowers, insects, and trees on the market,

that may be secured of Charles K. Reed, Worcester, Mass., at a trifling cost. To these may be added pictures collected from magazines, plates from the multitude of nature books, and even kodak pictures can be used to advantage.

One camp erected two poles near the regular camp fire

A Nature-Study Ramble

spot and stretched an opaque curtain between them, using the pictures as one of the camp fire stunts. A good nature leader can easily make rough sketches to illustrate his talks.

One camp taught all of its campers to know a great variety of birds, flowers, fungi, insects, and in fact all sorts of natural objects, by flashing them on the screen with a reflectoscope at random and having the boys call out the names, leaving the picture on the screen until the right name was called out.

10. *Value of Nature Rambles*

By conducting regular nature rambles. Sunday afternoon is an ideal time.

Great fun may be had by going to some certain point in the woods, or on the lake, or in the swamp, as a base, then race to see which camper can return first with, say, twenty-five different leaves or flowers and name them correctly; or who can find and identify on a given trip the largest number of different stones, birds, beetles, or whatever may be decided upon.

Bird excursions must be conducted more quietly, but may be worked out in the same way. A wise leader can often bring about a most intimate relationship between himself and his boys, by making a practice of going out on a little observation trip into Nature's garden with them, one at a time, and if he is properly prepared this very excursion offers in the most natural way the opportunity for a frank talk on sex hygiene under the most ideal circumstances, using nature as the basis. Such lessons are never forgotten.

One leader put in his entire time taking one camper at a time to see, day by day, the developments in a dozen different bird nests he had located, that varied all the way from a ground sparrow to a least bittern—one in a grassy meadow a mile away, the other in the middle of a cat-tail swamp. Before the season was over every boy in camp had located a round of interesting nests and, unknown to others save his pal, was watching them day by day. It often happened that when the little ones finally came he could not keep his secret longer, but would take his best friends to see and wonder at the miracle with him.

11. *How to Study the Water Life*

By building an aquarium on the beach or the lake shore, or in the stream, stocking it with water life captured by the boys. After a study of each animal has been made, it should be released. Boys find it very interesting to search for frog and fish eggs, then watch them hatch. It is not necessary that the aquarium be built after the latest scientific methods. What the boy wants is an enclosure that is as near the natural condition as possible.

12. *Sugaring for Insects*

Many interesting evenings may be put in sugaring for moths, butterflies, and beetles in the big woods by the following simple process:

Boil a dish of sugar and water until the syrup is thick, add a quantity of black strap molasses, spice of various sorts, and cider vinegar. Boil down until you have a thick paste. Be sure it does not sugar and crystallize when it cools.

Apply this dope to the trunks of large trees well back in the woods. The smell of sugar will attract all sorts of insects (including mosquitoes) in large numbers. Late in the evening visit the various trees by approaching quietly with a dark lantern. It will be found that the moths will not fly if the light is held steadily fixed on them. It is great fun and often makes possible studying specimens that cannot be caught or seen in any other way. The dope is good for several nights. From May 15 to July 15 is the best period. Insist on each member of the party carrying a notebook and making notes on what is seen. Do not be discouraged. Try different locations and different trees.

BOY CAMPERS WATCHED BEAVERS CUT THIS ASPEN

Nature Study Outlines

The following outlines are very suggestive of what any intelligent camp leader can prepare on an unlimited number of subjects, all of which will be intensely interesting and helpful to boys. The references are standard books, and can be secured at any public or school library.

The Ant and Its Habits

Introduction:

The ant the most wonderful animal in the world except man.
Among the earliest inhabitants of the earth.
Over 3,000 varieties.
Ant-hills of Africa fifteen feet high.
Ants never sleep.
They always prefer total darkness.
The ant-hill the highest organized animal home known.

1. *The Queen Ant:*
   a. Ruler of the city.
   b. Very large and winged.
   c. The queen the egg producer.
   d. Marriage—Monogamist.
2. *The King Ant:*
   A winged male; does no work, is very ignorant, cannot follow a trail.
3. *The Workers:*
   a. An ant city largely unmarried females.
   b. The women do the work in the nest.
4. *The Repletes:*
   a. Furnish the food supply—large abdomen—method used in securing food and storing it.
   b. Herding the ant cows and milking them.
   c. Milking—
      (1) Aphids, the ant cows.
      (2) Where found—habits of aphids.

(3) The ants' method of obtaining the honey dew.

d. The penning in of cattle on roots in the ant nest.

e. The honey carried to the nest for general food and stored.

5. *The Pensioners:*

a. The feeding process—queens, workers, young.

b. The gathering of aphid eggs by the ants.

c. The domestication of aphids on roots in the ant nest.

d. The young aphids taken back to trees in the spring.

e. Seen by removing a stone covering a nest with exposed roots in it.

6. *Experiments on Ants:*

Antennæ—

a. Four to thirteen noses—one at every joint.

b. The ant is blind, deaf, dumb.

c. Nine noses are all its senses.

1st joint—odor of the home. Loss of nose makes all homes alike.

2nd joint—odor of relations; tell friends from enemies.

3rd joint—pathfinder; hopelessly lost without it.

4th joint—recognition of own eggs.

5th joint—recognition of own children.

d. Function of other noses not known.

e. They hear from the vibrations of their feet.

7. *The Vigor of Ants:*

a. 100 days without food.

b. Eight days completely submerged in water—not drowned.

c. A queen lived fourteen days without her abdomen.

d. Forty-one days without a head—still alive.

8. *Memory of Ants:*

a. They love and hate.

b. A queen removed from her eggs fifty-two days —children remembered her, gave her a reception.
c. Another seventy-three days away from her eggs —children did not at first recognize her; at last licked her, fed her, walked around and around her, and finally snuggled up to her.
d. An ant removed from nest two years returned, remembered her relatives.

9. *Intelligence of Ants:*
a. Hate light.
b. Cover glass with dirt.
c. As seen in the milking habit.
d. As seen in the division of labor.
e. Choice of food—pepper and ground flies.
f. Choice of homes.
g. Ideas of cleanliness as seen in the home—
One apartment for food.
One for eggs, or nursery.
One for children.
One for dirt and refuse.
One for cattle.

Helpful References:
"Our Wonder World," Vol. 3.
Munsey's, Vol. 33, page 235.
"Our Insect Friends and Foes," Cragin.

Fish

Where found.
General characteristics.
Why colored as they are—
Dark on top—protection from birds, etc.
Light belly—protection from other fish, etc.
Reasons for above.

Life History:
1. Mating season—
a. Male changes color.
b. Female chooses the spawning ground.

c. Female chooses her mate.
   (1) Two males often fight for a female.
   (2) In this case the female chooses her mate from the combatants.

2. Laying of eggs—
   a. How the place is prepared—fish beds.
   b. The number of eggs laid.
   c. The appearance of the eggs.
   d. They must have oxygen to hatch.
   e. Hatch in from 45 to 150 days—controlled by temperature of the water.

3. Appearance of the young—
   a. Born with large yolk sac.
   b. Sac lasts forty days.
   c. Young greatly sought after by the old fish.
   d. A very large part born are destroyed.
   e. Grow very rapidly—mature in thirty months.

4. General characteristics—
   a. The sense of sight and hearing is very acute.
   b. Sense of smell very poorly developed.
   c. They have no taste at all, but depend on the eye for the choice of foods.

5. Fish hatcheries—government and private—
   a. Why employed.
   b. Success of the government hatcheries.
   c. The method used for breeding.
   d. Fish as food for man.

6. Game fish and food fish—
   a. Fish destroyers.
   b. Methods of fishing.
   c. Fish wardens.

Helpful References:
"Our Wonder World," Vol. 3.
"Our Insect Friends and Foes," Cragin.

Wild Bees of Various Sorts

The Leaf-cutting Bee.
The Burrowing Bee.
The Mason Bee.
The Carpenter Bee.

Introduction:
Interest in bees.
Over 5,000 varieties known.
Value economically.

1. *The Leaf-cutting Bee:*
   a. Building her nests of leaves.
      (1) Method.
      (2) Male does not come to the nest.
      (3) Where nest is placed.
   b. The preparing of the bee bread, pollen, and wax.
   c. Laying of the eggs—one in each nest with food.
   d. Larva feeds on bee-bread and comes out adult.
   e. One bee makes twenty to thirty nests, requiring 10,000 cuttings.

2. *The Burrowing Bee:*
   a. Nest made in the ground.
   b. Lined with a secretion and webbing.
   c. Nests often ten inches deep, known to be twenty-eight inches.
   d. One nest has from six to ten eggs; separate sections for each egg and food supply.
   e. Not a social bee, but neighborly; often find 1,000 nests very near together—cornfield.
   f. One known to have brought water to soften ground for digging.
   g. Description of the burrow:
      (1) The enlargement.
      (2) Its purpose—male bee guards the nest from intruders.
      (3) The arrival of the female—a female rubs antenna with male—entry signal.
   h. The velvet ant a robber of bee nests.

i. A danger of last resource in protection the female fights with hind legs.
j. The parasitic fly—
(1) How it spoils the bee-bread.
(2) The result.

3. *The Mason Bee:*
a. Resembles the mud dobber wasp.
b. Nest built of dirt moistened by saliva.
c. Dirt carried by the jaws big as a pea; how stones are removed.
d. Choice of a home—method of finding it—
(1) Between loose stones.
(2) In rotten logs.
(3) In old snail shell.
(4) A hermit in living.
(5) Under old planks.
e. Building the nest—
(1) Shape.
(2) How built—sawdust, pebbles, etc.
f. Habits similar to the Burrowing Bee.

4. *The Carpenter Bee:*
a. Similar to the Carpenter Ant.
b. Home built in solid boards.
c. Nest built by means of mandibles.
d. Week to build one nest.
e. Marvel of industry.

Helpful References:
"Our Wonder World," Vol. 3.
"Our Insect Friends and Foes," Cragin.

Field Wasp

Introduction:
A very large number of species of wasps.
Interesting because of their instinct and intellect.

1. *Ammophila:*
a. Where she builds her nest.
b. Number of nests built in a season—nine to twenty.

c. Number of eggs put into each nest—spider food.
d. Method of covering nest—rocks, leaves.

2. *Securing Food:*
   a. Feeds on caterpillars.
   b. Method of capturing them—stings.
   c. Effect on the nervous system of the worm.
   d. How the worm is carried to her nest.
   e. Spot chosen for laying her eggs.
   f. Care used in caring for the covering of the nest after it has been filled with eggs and food.

3. *Special Instances of Intellect:*
   a. Pounding down the dirt with a very small stone held in the jaws.
   b. Marvelous power of observation.
   c. Nests often found in the very center of a large cornfield or center of woods.
   d. Will not stock a nest that has been tampered with.

4. *Other Wasps:*
   a. Use white moths.
   b. Use grasshoppers.
   c. Use spiders and hang them on a twig while the nest is being built.

Helpful References:
"Peckham's Wasp Book."
"Our Wonder World," Vol. 3.
"Our Insect Friends and Foes," Cragin.

Moths

Introduction:
1. Difference between butterflies and moths.
2. About 20,000 varieties of moths.
3. Not so brightly colored as butterflies, but more beautiful.
4. Famous for the protective coloring, as seen in—
   (a) Oak moths.

(b) Birch moths.
(c) Cherry moths.

5. The scales very long and beautiful.

1. *Life History:*
   a. Male and female much alike.
   b. Female lays very large number of eggs.
   c. Longer lived than the butterflies.
   d. Fly almost entirely at night or in the twilight.
   e. Are greatly attracted to any kind of a light.
   f. Eggs always deposited on the food of the larva.
   g. Pupate in the ground mostly.
   h. Caterpillars are not smooth, but have hairy bodies, largely various shades of green.

2. *Interesting Facts Concerning Moths:*
   a. How they may be caught at night—
      (1) Sugaring for moths.
      (2) Catching with a net.
   b. Silkworm moth and its economic value.
   c. Death's-head moth.
   d. The Atlas moth of North India—one foot in diameter.
   e. Use of the proboscis.
   f. Compound eyes.
   g. Fertilization of plants.

Helpful References:
"Holland's Moth Book."
"Our Wonder World," Vol. 3.
"Our Insect Friends and Foes," Cragin.

Butterflies

Introduction:
1. Of interest because of very bright colors.
2. Very many species in the tropics.
3. Difference in the coloring of the outer and inner wings and reason.
4. Structure of the wings causing color.
5. Cannot fly if the scales are lost—reason.
6. Use of proboscis.

7. Six legs—one pair often rudimentary.
8. In the same philum as man.

1. *Life History.*
   a. Male always the brightest colored.
   b. Female always the largest.
   c. Difference between the sexes often very great.
   d. Eggs—
      (1) Where laid—always on food plant.
      (2) Number and appearance.
   e. Length of life of adults.

2. *Caterpillar Stage:*
   a. Appearance—
      (1) Coloring.
      (2) Food.
      (3) Mouth parts.
      (4) Legs—number and value.
   b. Number of molts before adult (seven to twelve).
   c. Building the pupa-hair from body secretion—skin

3. *Pupa Stage:*
   a. Appearance of the pupa—
      (1) Chrysalis or cocoon—how hung up.
      (2) Cabbage worm—common.
      (3) Milkweed worm—feed and color, method of removing skin.
   b. Time required for metamorphosis.

4. *Appearances of the Adult Butterfly:*
   a. How it drys its wings.
   b. Mating.
   c. Eggs deposited.
   d. Death.
   e. Period of life very short.

Helpful References:
"Holland's Butterfly Book."
"Our Wonder World," Vol. 3.
"Our Insect Friends and Foes," Cragin.

SPIDERS

Introduction:
Why of interest.
Various kinds—
1. Ballooning Spiders.
2. Garden Spiders.

1. *Ballooning Spiders:*
   a. Rival to man in her attempt to fly.
   b. Why she wishes to fly.
   c. Method of flight—
      (1) Climbs to an altitude.
      (2) Determines the direction of the wind.
      (3) Stands high on hind legs.
      (4) Spins the threads—
         (a) Method employed in spinning.
         (b) Describe spinnerets.
         (c) Material becomes hard in contact with air.
   d. How she overcomes gravitation.
   e. How she gets down from her balloon.

2. *Special Cases:*
   a. Blown away to sea.
   b. Showers of silk have been known.

3. *The Garden Spider:*
   a. Appearance.
   b. Where found.
   c. Describe web and shield—hanging web.
   d. How she works the web into motion.
   e. Method of obtaining food.
   f. Method of storing the food.
   g. The cocoon—
      (1) Appearance.
      (2) Contents—number of eggs—1,000.
      (3) How built.
      (4) How waterproofed.
   h. Spider dies of old age.
   i. How she carries her young.

Helpful References:
"Macook's Nature Book."
"Our Wonder World," Vol. 3.
"Our Insect Friends and Foes," Cragin.

Color, as Seen in the Animal World

Two kinds of color seen among animals:
1. Structural colors—very bright.
2. Pigmental colors—very dull.

The test for color: Immerse colored matter in water or oil; if structural, will become dull.

Coloring matter analogous with uric acid in the human body

Gotten rid of in the color of furs and feathers.

Divisions of Animal Coloring:
1. Protective coloring.
2. Aggressive coloring.
3. Alluring coloring.
4. Warning coloring.
5. Mimicry—
   a. Protective.
   b. Aggressive.
6. Signal coloring.

1. *Protective Coloring:*
   a. Colored for its environment—birch-bark moth.
   b. Transparent animals found in the surface waters of the ocean.
   c. Fish—dark on top and light on the belly.
   d. Snakes—mottled—fits its environment.
   e. Ptarmigan—changes feathers with the seasons.
   f. Frogs' skins—environment.
   g. Birch-bark moth and oak moth.
   h. Leaf insect of South America.
   i. Female—leaf, male—seed (leaves blowing off the trees).
   j. Leaf butterfly of India.
   k. Walking-stick insect—where found.

l. Rabbit—white in winter and dun in summer.
m. Partridge—color environment.

2. *Aggressive Coloring:*
Valuable in its approach to food:
a. Polar bear—color of ice.
b. Tiger stripes—shadows of bamboo.
c. Leopard spots—shadows of leaves.

3. *Alluring Colors:*
a. Spiders, like bird droppings.
b. Angular fish.
c. Lizard of Algiers—like flower, folds up on food.
d. Snakes, birds, mice.

4. *Warning Colors:*
(Brightly colored animals not good to eat.)
a. Wasps not eaten by birds.
b. Ladybugs never molested.
c. Potato-bug brightly colored—sour.
d. Tomato worm—never eaten.

5. *Mimicry:*
a. Its value to the animal.
b. Leaf-cutting ant and tree-hopper.
c. The bee-fly.
d. The Monarch and Viceroy butterfly.
e. Fish hawk and eagle.
f. Coon-bear.

6. *Signal Coloring:*
a. Color advertises desire for mating.

Helpful References:
"Our Insect Friends and Foes," Cragin.

The Mosquito

Introduction:
Why the mosquito is of especial interest to all campers.
Where found—Greenland to South Sea Islands.
Why it is fought so persistently—yellow fever.

1. *General Characteristics:*
   a. Five orders found in the United States, from very small to very large.
   b. Always breeds in water.
   c. Hatches from an egg.
   d. Appearance of egg-raft.
   e. How the mosquito produces sound.
   f. Are carried into uninfected countries by railroad trains, winds, storms, etc.
   g. Migrate in soft winds.
   h. Habit of hibernation—tall grass, hay field.
   i. Adult does not necessarily have to have food.
   j. Reach adult age five or seven days after hatching.

2. *The Life Cycle:*
   a. Eggs deposited in the water or on leaves of twigs.
   b. Their shape, size, appearance—200 to 400 in a raft.
   c. If agitated, the eggs will hatch sooner.
   d. Drying or freezing does not destroy eggs.

3. *The Larva:*
   a. Larva known as a Wriggler.
   b. The Wriggler a true air breather.
   c. Found in nearly all stagnant ponds, rain-water pools, marshes, wet tin cans, rubbish, etc.
   d. The food of the larva—protozoa, algæ, spores, etc.
   e. The value of a ciliated mouth from a food standpoint.
   f. The posterior breathing tube.

4. *Pupæ:*
   a. Develops to pupa from wriggler in seven days.
   b. The change of appearance.
   c. The change of the breathing apparatus—funnel ears on the anterior end.

5. *The Adult Mosquito:*
   a. Pupa splits skin on back side.
   b. Adult mosquito escapes through the slit.

6. *The Mosquito and Malarial Fever:*
   a. How man is infected—affects red corpuscles of blood.
   b. Germs enter mosquito's salivary glands from stomach—breeding-place.
   c. Enter man through the bite.
   d. Remedies for bites.
   e. Remarks on mosquito bites.

Helpful References:
"Holland's Insect Book."
"Our Wonder World," Vol. 3.
"Our Insect Friends and Foes," Cragin.

Classification of Insects

Hexapoda:
Head, thorax, abdomen.
Head, four pair of appendages.
Antennæ—three pair mouth parts.
Often a metamorphosis.

Order Aptra (without wings):
Spring tails and snow fleas.

Order Orthoptera (straight wings):
Cockroaches, grasshoppers, crickets, walking-stick insects.

Order Neuroptera (nerve wings):
Termites, white ants, dragon-flies.

Order Hemptera (two wings):
True bugs, lice, squash bugs.

Order Diptera (two wings):
Bot flies, mosquitoes, hessian flies.

Order Lepidoptera (scale wings):
Butterflies, moths.

Order Coleoptera (shield wings):
All beetles.

Order Hymenoptera (membranous wings):
Bees, wasps, ants.

TURTLE FOR DINNER

Interesting Nature Questions

Following is an exceptionally fine list of questions, covering birds, bird songs, bird nests, bees, animals, fish and reptiles, plants and flowers, the weather, and the animal struggle for existence. They are based on John Burroughs' excellent nature books, and suggest almost an unlimited number of interesting topics for talks or discussions. They can easily be made the means of acquainting boys with the very best of nature literature as written by American authors.

In order to correctly ascertain how little actual Nature information the modern boy has, use these questions as you would a spelling bee about the camp fire early in the camp. The interest aroused will become very keen.

BIRDS

Where does the crow establish winter quarters, and what method does he employ for greater warmth?

Describe the courting of the goldfinches.

What effect has the settlement and cultivation of the country upon the habits of birds?

How does the bird of prey vary from other birds in the manner of carrying its captive?

How does the jay carry the food which he takes away with him and hides?

Describe the appearance of a young hawk.

By what tactics does the marsh hawk secure his prey?

Describe the song, color, habits, and appearance of the winter wren.

Give the distinctive differences between the veery thrush and the hermit thrush.

Give some of the characteristics of the turkey buzzard.

How does the eyesight of the bird compare with that of the dog, fox, or wolf?

How does the bird's field of vision compare with man's?

Which tend to brighter colors, the flocking birds, or their solitary congeners?

How does the crow pick up food from the water?

Why is the shrike considered a murderer, and what are the methods employed by it?

How do bluebirds do their matchmaking?

Give some characteristics of the loon and tell in what way it represents the wildness and solitariness of nature.

Why is it that in the fall birds and fowls of all kinds become very fat?

Bird Songs

Taking the quality of melody as the test, what birds stand at the head of our list of songsters?

Do birds of the same family always have the same song?

What is the only common bird whose song the mocking-bird cannot imitate?

What is the special characteristic of the wing-song of our birds, as opposed to the perch-song? Do all birds sing on the wing?

Can a bird's song be influenced by imitation?

Bird Nests

Why do the first nest builders in spring suffer the most casualties?

Do young birds ever return to the nest after they have once taken flight?

What peculiar situation is chosen by the Baltimore oriole for its nest?

What is the site selected by a woodpecker for his nest, and what is his method of building?

Describe the nest of the humming bird.

What bird is the finest architect of any of the ground builders?

Mention one bird in each of the following classes:

1. Birds that repair or appropriate the last year's nest.
2. Those that build anew each season.
3. Those that use no nest at all, but deposit their eggs in the sand.

What bird builds an exquisite nest of moss on the side of some shelving cliff or overhanging rock?

How differently does a bird construct his nest in a Southern and a Northern climate?

Bees

How does the bee deposit the pollen in the hive, and what is then done with it?

Does a bee ever get lost by wandering into strange and unknown parts?

From what flowers does the bee secure his first supply of honey in the spring?

How does the honey obtained from the red raspberry blooms differ from that obtained from the clover?

Is there any difference between the appearance of the wild bee and of his brother in the hive, and is the honey alike?

What are some of the hardships and dangers to which the bee is exposed?

How do bees get their bearings and find their way home?

Why is the mortality of a swarm of bees so great?

What tactics are employed by the bee hunter to locate the bee tree?

Describe how the bees make the comb.

Where do the queen bumblebee and queen hornet seek their winter quarters, and what becomes of the drones and workers?

Animals

Of what use is the squirrel's tail to him?

How differently does a squirrel hold his feet in running up a tree and in running down it?

Why does the black bear hibernate when the snow comes?

What provision does the deer mouse make for his winter supply of food?

Describe some of the interesting things discovered by means of the little tracks made in the snow.

Describe the interesting features of a coon hunt and tell why it always takes place at night.

What is the only fur-bearing animal that has not only held its own but has actually increased in the face of all means for his extermination?

Name the different kinds of squirrels and the principal characteristics of each.

Give some instances of the cleverness of the fox in eluding his pursuers.

Has the moisture of a dog's nose anything to do with his sense of smell?

How does the skunk gratify his epicurean tastes, thereby gaining the dislike of farmers?

Describe the appearance of the deer mouse

What are some of the habits and characteristics of the skunk?

Name some of the differences in the habits of the hare and of the rabbit.

What kind of sound does the porcupine make and how does he compare with the woodchuck in appearance?

In what month is the track of the raccoon first discovered in the snow?

State the difficulties of trapping a fox, and describe how it can be successfully done.

Fishes and Reptiles

What kind of stream is the ideal one for trout?

How do the little fishes protect themselves from the big fishes?

What is the color of the flying fish and what does its flight resemble?

Where do the water frogs pass the winter?

Describe how the toad goes into the ground in late fall. How far beneath the surface does he sink?

Why is it a difficult matter to locate the tree-toad?

Where does the tree-toad make its home?

Where does the tree-toad pass the winter?

Plants and Flowers

Name some of the curious traits and habits of the early species of everlasting, commonly called the mouse-ear.

What in Mr. Burroughs's opinion is the most poetic and the best beloved of our wild flowers?

When do many of our wild flowers, the bloodroot, hepatica, maidenhair fern, etc., make their start toward the season's growth?

What is a wake-robin?

What tree is the mose widely useful in the mechanic arts and the most beneficial in the economy of nature?

What is the month of mushrooms and how do they grow?

The Weather

What particular activities of ants herald a change in the weather?

When a redness in the east means wind, how does it differ from the redness which indicates rain?

At what time of day do the big storms usually begin?

What are the critical moments of the day, as regards weather?

Is the approach of great storms generally heralded by any striking or unusual phenomenon?

When there is a total absence of clouds and the stars are unusually numerous and bright, is it a bad omen as regards weather?

When the atmosphere is telescopic and distant objects stand out unusually clear and sharp, is the weather likely to remain clear, or is a storm at hand?

The Struggle for Existence

Upon what two senses do the dog, fox, wolf, deer, cow, and horse mainly depend?

What is the question that enters most deeply into the life problem of an animal?

Give an instance of how nature arms one creature against another, thus giving an evidence of her impartiality.

Do animals profit by experience?

Is there much variation in the traits and intelligence of individual wild animals of the same species?

What were the agents that developed the wits of the lower animals and how does the amount of wit vary with the sharpness of the struggle?

Have the birds that subsist upon a great variety of foods, or the birds of neutral coloring, the better chance of surviving?

What does Mr. Burroughs name as the three most precious resources of life?

Are dull colors of great protective value to the birds?

Are all the acts necessary to an animal's life and to the continuance of the species instinctive, or do the creatures have to be taught them?

Books on Nature That Should Be Accessible to the Boys in Every Camp

"Our Insect Friends and Foes," Belle S. Cragin.

"The Leaf Collector's Handbook and Herbarium," C. S. Newhall.

"Nature Study and Life," Clifton F. Hodge.
"Caterpillars and Their Moths," I. M. Eliot.
"Birds of Village and Field," Florence A. Merriam.
"Wild Neighbors," Ernest Ingersoll.
"A Guide to the Trees," Alice Lounsberry.
"A Guide to the Wild Flowers," Alice Lounsberry.

AN EXPLORING PARTY

"The Moth Book," W. J. Holland.
"The Butterfly Book," W. J. Holland.
"Common Minerals and Rocks," William O. Crosby.
"Astronomy for Everybody," Simon Newcomb.
"Boy Scout Manual."
"Mushrooms," G. F. Atkinson.
"The World's Wonder Book." (In ten volumes.) Vol. III is especially fine for boys.

Pamphlets and Books That May Be Had for the Asking

"Directions for Collecting and Preserving Insects," Notton Banks, Government Bulletin No. 67.

"Directions for Collecting Birds," Robert Ridgway, Government Bulletin No. 39.

"Directions for Collecting and Preserving Fossils," Charles Schuchert, Government Bulletin No. 39-K.

"Directions for Collecting Minerals," Wirt Tassin, Government Bulletin No. 39.

The "Report of Your State Forester" is always a valuable book for local use, and may be had from the State Capitol by remitting postage to cover carriage.

Another volume that is almost indispensable is a bound copy of the "Educational Bird Leaflets," issued in a very attractive form by the National American Audubon Society, 1974 Broadway, New York City.

The "Junior Naturalist Monthly," issued by Cornell University, Ithaca, New York, is helpful.

The various pocket manuals in color, published by Charles K. Reed, Worcester, Mass., are very accurate and attractive in cost, binding and general make-up. Encourage your leaders to own these little books and carry them for ready reference.

CHAPTER XII

BIBLE STUDY AND RELIGIOUS ACTIVITIES

Oh, out in the heart of Natur,
  Surrounded by birds an' flowers,
Yew kin git a heap sight higher
  Thun climbin' up man-made towers!
Yes, thar whar no vice ner meanness
  Ner avarice never trod,
Yew kin see all over the lan'scape
  The hand-prints an' foot-prints uv God.
Yew kin feel His Spirit so present,
  Thet if yew but close yer eyes,
Yew kin almost imagine Him down here
  Er yew up in Paradise.
Ah! Let us go oft'ner tew Natur,
  An' drink in God's works of art,
Thet we may live nearer His heaven,
  Thet we may keep Him in our heart!

—William M. Vories,
Reuben Strawstack's Diary, Camp Tecumseh.

"Piety many times is neither religious nor moral. Too much Bible study and too many religious meetings can do as much harm as no Bible study and no religious services.

"Live the religious life. Make it the basis of the entire camp program. Always have grace reverently said before each meal, with heads bowed and eyes closed. After breakfast have a chapter of the Scriptures read

without comment, and a prayer, closing with all repeating the Lord's Prayer. Before 'taps' at night have a hymn played by the bugler stationed some little distance from the camp. Play the evening hymns, like 'Abide With Me,' 'Nearer My God to Thee'; avoid the 'lively' tunes. Send the boys to sleep with the quiet tune ringing in their

MORNING BIBLE STUDY AROUND THE FRIENDSHIP FIRE

ears. Every evening before 'taps,' at the sounding of 'tattoo,' each tent group should have tent devotions, consisting of reading of a chapter from a selected list of Bible readings and participation in volunteer prayer."—H. W. Gibson.

CAMP BIBLE STUDY OUTLINES*

The following outlines were used in Camp Chief Ouray, the boys' camp of the Denver Young Men's Christian

*Printed by courtesy of the author, Rev. Guy E. Konkel, Pastor Christ Methodist Episcopal Church, Denver, Colo.

Association, with great success. They are exceedingly practical, as well as very suggestive, and may be used either in part or as a whole, as Camp Bible Studies, or Camp Talks at the Camp Fire.

The Call of the Christ

FIRST DAY—The Call to Obedience

The call of Christ as real to-day as when He said "follow me" to men of Galilee.

Tendency to overlook reality of presence of the "unseen Christ."

John 21:22—"Follow thou me."

John 14:23—"If a man love me, he will keep my words."

Make this call personal. Imagine Jesus Christ speaking directly to you.

Easy to shift responsibility to Peter, John, or others.

To obey the right person, to follow right appeals, evidence of manliness, worth, usefulness.

To be a slave of Jesus Christ is most honorable relation. Contrast with slavery to bad habit or bad companions.

No man is his own master: We are swayed by spiritual forces, as field of grain by breezes: either Spirit of God or spirit of Satan controls: either sin or righteousness dominates you.

The Christ leads all forces that make for the uplift of man: "Will you be enlisted as a volunteer," or be found fighting against the King of Glory?

Obedience is not always humanly easy.

The will is the last citadel to capitulate. Examples: the will of a child; or own when duty crosses desire.

To assume the name "Christian" and refuse to obey Christ is mockery.

Let boys name some definite things Jesus Christ demands of His disciples to-day.

Obedience is the *Test* of Love

SECOND DAY—The Call to Purity

Psalm 24:4. "He that hath clean hands and a pure heart."

Matthew 5:8. "The pure in heart . . . shall see God."

No spot, blemish of character, suspicion of evil in Jesus of Nazareth.

No man can follow Him and be unclean.

To follow Him is to climb to the mountain tops of character, where the sunshine of God's fellowship is unobstructed, and the atmosphere of the life is radiant with purity.

Holiness, Christlikeness, the one necessity for time and eternity; the passport into the home of God. Rev. 21:27: "There shall in no wise enter into it anything that defileth."

Purity in thought. Thought is the parent of the word and deed. Uncleanness, vileness, thinking ill of man, rebellion against God, impure imagination, are un-Christlike.

Purity in word. The unclean, suggestive story; the word of scandal, unkindness. The tongue and lips are mighty agents for good or evil. Can you imagine Jesus being as careless in speech as some of us?

Purity in life and deed. Let no unclean practice mar your body. The mind and spirit are affected by the condition of the body. Physical passions, appetites, and habits atmosphere the soul.

The PAST is unredeemable, but the present and future are ours to shape and use.

John B. Gough's message: "Young man, keep your record clean!"

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

—Howard A. Walter.

Purity is the *Fruit* of Love

THIRD DAY—The Call to Sacrifice and Self-Denial

Luke 9:29. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

Matt. 16:25. "Whosover will save his life shall lose it; and whosoever will lose his life for my sake shall find it."

I Cor. 13:5. "Love seeketh not its own." Do you want to be Christ-like? He thought not of Himself, His own ease or welfare.

The elimination of selfishness is a tremendous undertaking, whether in business, play, social life, on the street car, at home, or abroad. The animal instinct must be overcome in all cases by the mind of the Spirit.

Self-effacement is the supreme magnet—nothing draws like sacrifice. "If I be lifted up from the earth I will draw all men unto myself."

He who gives most of himself is loved most.

By self-renunciation your life becomes a power indispensable to mankind.

The common good, the desire and welfare of the majority are worthy ideals.

One can lift only by getting under. The kneeling attitude of humility the posture of power.

The trivial round, the common task,
Will furnish all we ought to ask,—
Room to deny ourselves, a road
To bring us daily nearer God.

—John Keble.

Sacrifice is the *Language* of Love

FOURTH DAY—The Call to Originality

Originality is the expression of personality, of self.

Copybook, stereotyped, carbon-copy folks.

No two physically, mentally, or spiritually alike, yet we try to speak, act, live alike.

One in ten thousand expresses *himself*—and arrives; others are lost in mediocrity.

Our work should express ourselves. If each man's autograph should have an individuality, so should his ball-playing, farming, preaching, etc.

Conventionality is the enemy of personality.

"Everybody's doing it," and "It always has been done this way" are signposts to the graveyard.

Tradition and convention are the habits of the race.

Like the habits of an individual, they may be good or bad. Not necessarily either because old.

Orthodoxy as commonly defined—Identity with belief of the past.

This may be rankest heresy.

New definition—the belief demanded by the needs of the day.

One-time orthodoxies not defended now—in politics: "The divine right of kings"—now, the divine right of the people; in religion: banishing or burning people for doctrinal differences—now, charity and love that place brotherhood above mere creed.

Break the constraining habits of your family, community, former life.

A rut is a narrow grave.

Make some new contribution, mark out new paths.

Dreamers, inventors, are the saviors of the race.

Our Columbuses and Edisons save us from stagnation.

Imagine: same old tunes, tools, machinery, engines, laws, ideals.

Everything new existed first in some man or men.

Their contribution of themselves gives life its lift.

Our frontiers are no longer territorial, but industrial, intellectual, religious.

Make your contribution to God's work as important in its place as that of Moses, David, Paul.

God created you for a definite place in His plan.

Success means fulfilment of God's purpose for you.

Originality is the *Incarnation* of Love

FIFTH DAY—The Call to Longsuffering and Patience

Matt. 5:39. "Resist not him that is evil."

John 18:36. "If my kingdom were of this world, then would my servants fight."

Jesus did resist at times in certain ways. Suggestions from the boys.

Clearly, the Christian should not fight men but sin.

Defense of principle, or others, rather than self.

If the spirit of Jesus prevailed, peace would abound.

Resistance and so-called "self-defense" usually aggravate the strife.

The big man can overlook what the small man resents.

We need to endure misunderstanding, false accusation, evil report, hurtful deeds.

To strike back, or "get even," or retaliate places us in same class as our enemy. Thus make his level ours.

We need patience with ourselves, others, the progress of God's work.

What do you think of applying this principle to the relation of nations? If Christ were President of the United States would He recommend this doctrine?

Is this spirit practicable in industrial disputes? Give examples for and against.

How widely may we apply Matt. 5:23—"If thy brother have aught against thee"?

Do arbitration and conciliation promote love or distrust? Which do you believe God wants propagated?

The Christian's weapon is *truth* with *love.* These do not need assistance from Springfields and Krupps.

It is difficult for a man to read your love in a bayonet or brass knuckles.

Patience is the *Trial* of Love

SIXTH DAY—The Call to Faith

On the wall of a church, at the electric light switch, were these words—Matt. 11:22: "Have faith in God."

An inspiration to pastor and people in many a trying hour.

Faith is the enlargement of life, man's consolation in the limitations of his present existence.

Faith is the telescope of the spiritual eye, bringing eternity near, making this life and the next to blend together.

By faith the past, present, and future are welded.

Faith gives eternal, unchanging values to the common, everyday experiences.

Faith supplements, corrects, makes real *sight.* He who lives by sight alone is most pitiable.

By faith God becomes present, the sacrifice of Jesus Christ personal, the life of heaven real.

The possibilities of faith Christ's challenge to aspiring souls, Mark 9:23: "All things are possible to him that believeth."

Faith is the dreaming of the soul. Youth is the age of dreams. When we cease to dream we cease to grow. Then set in decay and death.

Our golden age is before us; blessed is he that reaches for it before he can grasp it.

Faith is the *Vision* of Love

SEVENTH DAY—The Call to Steadfastness

Luke 9:51: "He steadfastly set his face to go to Jerusalem."

What awaited Him at Jerusalem? Did He know? Did He need to go? Would you have gone? Is there any place in the Master's company for a coward? Define bravery. Does your heart warm as you think of Him "steadfastly setting His face" toward death? Will you join His band?

Read Luke 9:57-62: "No man . . . looking back is fit for the kingdom of God."

Phil. 3:13: "Forgetting the things which are behind." And sometimes refusing to see those which are before.

Not thwarted or sidetracked by friends, relatives, enemies, difficulties, apparent defeat.

Stick-to-it-iveness and perseverance are good words to build into character. Despite his looks, the bulldog has a multitude of friends. The mule cannot be joked out of our admiration.

The succession of blows crushes the rock. One nickel will not build a bank, but enough nickels will.

"Failure" must be erased from your vocabulary.

Your full strength developed and brought out only by continued effort.

Spasms are neither popular nor wholesome.

Mediocre ability and the long, steady pull, versus flashy genius. "No genius like hard work," said a man who knew.

Steadfastness is the *Backbone* of Love

EIGHTH DAY—The Call to Mastery and Self-Control

Phil. 4:13: "I can do all things through Christ who strengtheneth me."

John 15:5: "Without me ye can do nothing."

We are our greatest hindrances. Frequently disappointed with ourselves.

My *best* is my desire, but when did I attain it?

The helplessness of our human nature heartbreaking.

Each has within himself potential victory, but Christ alone can command the forces. Each knows the struggle and defeat described by Paul in Romans vii.

You may also join him in the shout of victory.

Sense of mastery one of the best fruits of our faith.

As a strong friend helps a weak one in time of stress, so Christ, the indwelling Friend, assists us.

Be strong! We are not here to play, to dream, to drift.
We have hard work to do, and loads to lift.
Shun not the struggle: face it. 'Tis God's gift.
Be strong! Be strong!

Be strong! It matters not how deep intrenched the wrong;
How hard the battle goes; the day, how long.
Faint not, fight on! To-morrow comes the song.
Be strong! Be strong!
—Maltbie D. Babcock.

Mastery is the *Result* of Love

NINTH DAY—The Call to Service

Matt. 20:26-28: "Not to be ministered unto, but to give."

Rom. 1:14: "I am debtor."

Acts 10:38: "Who went about doing good."

In estimating life, that is lost which is kept, and that is saved which is spent for worthy causes. The most real and sacred stewardship that of life itself.

"What doth it profit a man to gain the whole world, and forfeit his life?"

God placed His Spirit in you for service.

You are too big to be an idler in the Kingdom.

Only the wornout have a right to loaf.

What do we mean by "Church Service?" A misnomer.

Should a farm hand sit around and sing the praises of his employer, and actually *do* as little as the average Christian, would he hold his job long?

Social service is Christianity in action; some of the Master's ideals being realized.

Personal work saves souls and rejoices heaven.

"Helping the other fellow" is Christian doctrine.

Jesus inspired others to be and do their best; He made of untrained, unlettered men the wonder and miracle of the world: should we strive for less?

Work and joy are wedded—"what God hath joined together let no man put asunder." You will be happy in your faith when you put it to work for God.

If you only would, what couldn't you young men do! Christ has a big job on His hands; He must have men: Can He count on you?

There's a fight to be fought and a victory won;
There's a cause to be gained and a race to be run;
We must each lend a hand in the good work begun;
We can, by God's grace, if we will.
—Mrs. C. H. Morris.

I am only one, but I am one;
I cannot do everything, but I can do something;
What I can do, I ought to do;
And, by the help of God, I will do.

Service is the *Purpose* of Love

TENTH DAY—The Call to Christlikeness Complete

We are His ambassadors, agents, representatives, samples of what He can do for us and others, and through us for others.

We are all willing for Christ to do something for us; but are we willing that He shall do *all* for us?

He desired the Father to be glorified in Him; are we that He might be glorified in us?

Because the pastor had not yet arrived at the church a little girl remarked that Jesus was not yet there. What a tribute to the character of the pastor!

If we are *Christians* we are like Him. His presence, spirit, character in us can give this likeness; He imparts it with Himself. Cannot be assumed.

This age is increasingly spiritual. Men of all classes and callings recognize the spiritual basis of all life.

The unseen, the spiritual, is becoming the most real in thinking and living.

We young men have high ambitions. Can we have one higher than the subject of this lesson?

I wish for you, in the grace of God, learning, wealth, influence, honor, the acme of happiness; but above all I crave for you that likeness to my Master that will make you a savior among men. Christ is for you. I covet you for Christ.

Christlikeness is the *Culmination* of Love

The Christian Life

The Ten Commandments in Modern Life

General Introduction:

The Ten Commandments were given to the Hebrew people through Moses.

They embody the ideas and ideals of the great system of legislation under which the nation lived.

They were given long ago to a shepherd people, but they remain the laws of the true life to-day. Though conditions are changed, the spirit still holds.

FIRST DAY—Commandments 1 and 2

"No other gods"

1. In what way do these apply to our day?

If God were speaking audibly to our twentieth century civilization, would He need to give the first and second commandments?

2. What is a god or deity?

Not necessarily something bowed down to, prayed to; but the ruling power, dominating desire of the life; what one likes best, wants most, awards first place.

Worship not observance of forms, postures, or customs. These may be only mockery, cant, sham.

Worship is relation, position of life toward whatever object. The miser and his gold. Society, youth, and pleasure. Man and his business.

How is man's love for his family demonstrated.

That to which a man's life is devoted is his god.

3. Some gods of modern life. (Let the boys make suggestions.)

Mammon, riches, property, success in vocation; convenience, ease, pleasure; self, self-interest, self-will.

4. Why God should be first—Jesus Christ became the "Lord" of our lives.

The commandment is not the arbitrary demand of a jealous God, but inspired by righteous purpose—

a. For sake of yourself.
   The scope, reach, breadth of your life depend upon your Leader. Its stream will not rise higher than its source. If He is your Master, your ideals will center in His throne. And your ideals make or unmake you. "No man can be a man without Him."

b. For the sake of others.
   Everywhere in Nature like produces like. There is an unconscious, irrepressible aroma of influence arising from each life. The perfume scents the air around the open flask.
   Personal influence is either food or poison to others. The commandment speaks of "visiting the iniquity" and "showing mercy." Not only our offspring, but our comrades are blessed or cursed by our lives. If God rules in us, His influence will radiate from us; and His is the touch of blessing and life.

c. When men center on God, all is well.
   Godless Israel was cursed; obedient Israel, blessed. So individually, nationally, to-day. We were created for Him. Under His mastery we find our real selves; we fit into His plan; and the will of God is done in us "as it is in heaven."

SECOND DAY—Commandments 3 and 4

"The Name of the Lord Thy God"

1. Blasphemy is a most common vice.

The acme of foolishness. Has not the excuse of profit. Lowers in self-respect, and the respect of others. Much used thoughtlessly; but "For every idle word."

Evidence of lack of self-control, of disregard for hearers, of foulness of heart, for, "out of the abundance of the heart the mouth speaketh." If it isn't in your heart it won't rise to your lips.

A rebuke administered once to a blasphemer: "Who gave you permission to spit in my ear!"

2. We are Sons of God; we bear His name.

We may dishonor it by bearing the Name unworthily.

Many call themselves Christians who have no right to the name. Surely they break this commandment. Alexander the Great to cowardly soldier with the same name: "Quit being a coward, or change your name!"

"Not everyone that says, Lord, Lord, but he that *doeth.*"

We might dishonor or bear unworthily the family name.

Get the significance of—"He leadeth me . . . for His Name's sake."

3. God is the High, Holy, Unknown.

Reverence, fear, love are worthy attitudes of soul.

Jews would not speak the name JEHOVAH. Our older English versions of the Bible follow that custom.

Intimate use of the Name of Deity is right if it *is* right.

Reverence is a most beautiful trait of character. Let us carefully cultivate this attitude toward God.

"The Sabbath Day"

Is regard for the day growing less?

Should the day be as sacred now as in olden times?

Should God be *more,* or *less,* in our thought than formerly?

Must Sabbath observance and regard necessarily follow the same forms?

God commands for our good:

1. Scientifically demonstrated that man needs rest, and just this much. Man and beast can do more work in six days than in seven.

   Much modern toil on the Sabbath is unnecesary.

   "Six days shalt thou labor and do *all* thy work."

   What work really must be done on the Sabbath?

   What service can Christians render them who must toil on the Sabbath to serve us?

2. Mental and spiritual needs are urgent.

   Does the average man minister to these needs during the week?

   Their value demands that the order be reversed, giving them six, instead of one, of the seven.

   Yet few devote any considerable portion of the Sabbath even to the inner life.

   What is the difference between a "holyday" and a "holiday"?

   Which should the modern Sabbath be?

3. Good ways to observed the day. (Ask the boys to make suggestions.)

   Rest, relaxation, change of employment, entering new fields of thought to discover the truth of God; Sunday school, public worship, private devotion; reading, writing, conversing on worthy topics; getting God's messages from the out-of-

doors; visiting the sick or discouraged; works of necessity or charity that could not well be done on other days.

THIRD DAY—Commandments 5, 6 and 7

"Honor thy father and thy mother"

The true man, gentleman, evidenced by. God attaches great importance to. Men despise the unfilial.

The Bible is filled with admonitions supporting this commandment.

"That thy days may be long."

"Honor" means Love, appreciation for, kindness to, obedience, protection.

What duties have parents to children?

"Shalt not kill"

The sacredness of human life.

Is killing ever justifiable?

Does this commandment apply to the taking of other than human life? What do you say of the killing of harmless or useful creatures?

How does modern society kill? Does the commandment apply to the following:

1. War. Deaths caused by our Civil War nearly 500,000. Is killing any less murder because done at long range and in the smoke of battle? When the Socialist, on the basis of the brotherhood of man, cries against war, is it time for the follower of Jesus of Nazareth to consent to war?
2. Industrial negligence and greed.

   Over 15,000 killed each year in American work accidents.

   Poor ventilation, fire-traps, lack of safety appliances, long hours, starvation wages, overwork.

Does God approve the hoarding of money at the expense of suffering and death?

Are competition and profits responsible for a large percentage of our industrial murders?

3. The Liquor Business.

Responsible for more deaths than war. Every six minutes a man goes to a drunkard's grave. Every year 60,000 girls to graves of shame.

Is the drinker alone responsible for his fate?

Is it fair, right, and just to charge the man who sold, and the man who gave permission to sell, with the death due to alcoholism, or the murder committed by a person under the influence of drink?

Alcohol kills man's self-respect, ability, chances for success, finer sensibilities—in short, his body, mind, and spirit.

"Thou shalt not commit adultery"

The home God's first institution.

The relation of husband and wife most sacred.

Insecurity in the home life a menace to all life. Therefore, he who wrecks a home strikes at the roots of every noble, uplifting influence.

Divorce rate alarmingly high in our country. In 1911 over 78,000.

What are the Scriptural grounds for divorce? Are there other true grounds?

Do you think the laws of our State are in harmony with the law and will of God?

Remarriage after divorce may be adultery.

Sacredness of the sex powers. Sex-life is God-given.

Diversion or destruction of forbidden by this commandment.

Self-abuse is suicidal and a crime against the race.

Jesus made the commandment apply to the impure thought. Sin has origin in the heart. The clean thought blossoms into the clean deed and life. Whether you are *man* or *devil* depends largely upon your mastery of sex-passion or its mastery of you.

FOURTH DAY—Commandments 8, 9, 10

"Thou shalt not steal"

Theft is taking from another without adequate return anything of value.

Small thefts fundamentally as bad and wrong as large ones. The Holy Spirit makes this truth clear to us. A lad cheated a merchant out of a small sum, and after conversion had no peace until he made the wrong right.

Common forms of theft—too small wages, inadequate service for wages received; short weights; exorbitant prices; crushing legitimate competition; adulterated food; shoddy goods.

Besides money, one might steal—time, reputation, influence, peace, joy, opportunity, merited attainment of another.

"Thou shalt not bear false witness"

Society depends upon the integrity of its members. Truthfulness, trustworthiness, are bases of business, government, society, friendship—all human relations.

In everyday life, as well as on the witness stand, our report of the neighbor must be true.

The oath should not be needed to guard our lips.

Any untrue report, remark, gesture, action, or silence is "bearing false witness."

"Thou shalt not covet"

Active or potential desire for another's possessions.

The most common sin; least guarded against; most seldom confessed; source of nearly all others.

The Bible condemns most severely.

The opposite of charity, benevolence, large-heartedness, altruism.

It leads to harm of neighbor, or self, or of both.

Helpful emulation inspiring; covetousness debasing.

I Cor. 12:31: Covet earnestly the best gifts.

The Beatitudes and Christian Character

General Introduction

Spoken by Jesus; probably on the Horns of Hattan, near the Sea of Galilee; to the disciples and the multitude; a part of the "Sermon on the Mount."

Jesus' Inaugural Address or Platform; the Beatitudes are the gist of His utterances.

"The Christianity of Jesus Christ: Is it ours?"

The Beatitudes are the door into "The School of Christ."

The nearer we approach the religions of Jesus the better Christians we are.

What the name *Christian* means.

"Let this mind be in you which was also in Christ Jesus."

The Beatitudes give the characteristics of the Christian character.

FIFTH DAY—Beatitudes 1 and 2

"*The Poor in Spirit*"

Humble, recognizing dependence upon God; realizing own worthlessness, helplessness.

The darky said it meant to be "hard up" in spirit. Our poverty will be made rich by the wealth of the kingdom of heaven.

Psalm 51:17; 34:18; Prov. 16:19; Isaiah 57:15; 66:2; Matt. 18:4; Luke 18:14.

"The Meek." (Transposed with the second by some ancient authorities.)

"Of gentle and long-suffering disposition, of peaceable temper, submissive, compliant, yielding, not haughty or proud, unostentatious, modest, humble."

This is not the world's winner. The forward, brazen, egotistical seem to capture the world's prizes.

The eyes of the world do not see the real values.

Jesus, meekest of men, now governs all men.

Because He humbled Himself, "God also hath highly exalted Him."

Only the meek get the victory of the Wilderness Temptation.

Numbers 12:3; Deut. 34:10; Psalm 149:4; Isaiah 29:19; I Peter 3:4.

SIXTH DAY—Beatitudes 3 and 4

"They that Mourn"

For and with others. Sympathy is blessed.

Because of the scourge of sin and its products.

For our own shortcomings.

That soul is hopeless that cannot weep.

There is no room for comfort till sorrow smites: Then the comfort of God exceeds the suffering.

"The oil of joy for mourning" is the promise.

Weeping becomes a joy if God wipes away the tears.

Isaiah 60:20; 61:1-3; Rev. 21:4.

"That Hunger and Thirst"

Some of our quests not answered: wealth, honor, fame. But those who "hunger and thirst after righteousness shall be filled."

"Wish" versus "want." Hunger and thirst are keenest demands.

"Filled"—satisfied; made complete; saturated. Saint Augustine exclaimed, "O that thou wouldst enter into my heart and inebriate it!"

The supreme attainment: "A crown of righteousness" —meaning spiritual and entire conformity to the Law of God.

Psalm 23:5; Malachi 3:10; John 4:14; Romans 15:29.

SEVENTH DAY—Beatitudes 5 and 6

"The Merciful"

A most beautiful grace, and almost least evidenced.

We demand of others, and often fail to show to them. Read the parable of the unmerciful steward.

We shall never regret being kind, gentle, merciful.

Better err on the side of mercy, even to being "easy."

How would we fare without the mercy of man and God?

"With what judgment ye judge." "Judgment without mercy that hath showed no mercy."

Not only that we might obtain, but because we have obtained from God through Jesus Christ.

II Sam. 22:26; Psalm 41:1; Prov. 3:3, 4; Eph. 4:32.

"The Pure in Heart"

Universal conception of God—purity.

Pure in heart, loved of men.

After all, only needed qualification for eternal fellowship with Him. He lives in such.

"In heart." The inner life more important than the outer, for it is the source. If the heart is right, all is right. Pharisees emphasized outward purity.

Remember that God sees your heart-life.

Job 42:5, 6; Psalm 15:1, 2; 24:3, 4; Hebrews 12:14.

EIGHTH DAY—Beatitudes 7 and 8

"The Peacemakers"

Some seem to read "peacebreakers." Smallest business in the world.

The gossip, scandal-monger, strife-stirrer are hell's accredited representatives.

Most enmities have ludicrously small origins.

We should promote peace between individuals, nations, churches, man and God.

We young folks stand for good fellowship.
We are disciples of the "Prince of Peace."

What a tribute! Children of God because peacemakers.

If we are children of God, we should act like it.

Prov. 12:20; Mark 9:50; Rom. 12:18; James 3:18.

"The Persecuted"

The day of the Christian's abuse about gone.

You need not apologize for being a Christian; rather for not being one, or a better one.

Yet there still will be some persecution. A goodly fellowship—prophets, apostles, the Master.

Notice: "Falsely" and "For my sake."

What difference between "persecution" and "prosecution"?

Persecution arises because the Master's is not the world's platform; His teachings cross our sinful natures; the evil hates the pure, good, Godlike.

"Rejoice," exult; "leap." Bear, overcome in His Spirit.

I Kings 19:2; Jer. 20:2; Dan. 6:16; Heb. 11; Rev. 1:9.

Ideals for the Christian Church

NINTH DAY—General Introduction

1. *What is the Christian Church?*

Not any one denomination, sect, or party. These are human organizations.

Just as we are members of a family, or of society, so they are members of the Christian Church.

The true "catholic" or universal church composed of all true children of God.

Yet the "visible" church is God's representative on earth. The institution that carries forward His work.

2. *Through All the Ages God Has Wondrously Used the Church.*

The originator and encourager of all reforms.

Can you imagine a city without church buildings?

To-day the church plays large part in awakening the nations to progress and power.

Sometimes it has been ultra-conservative; had narrow, bad men in control. Yet—

It has been the largest factor for good in the world.

Its preservation through the ages an evidence that it is of God.

3. *Relation of Men to the Church.*

The interests of men and the church the same.

The church raised up and preserved for human service. Certainly men should join and work in it.

Most good people are within; most of the bad without.

4. *What Church Should You Join?*

The church of your parents; the home should not be divided. Unity in religion makes best possible.

The church whose doctrines and government you most completely agree with. Temperaments differ.

The church you can attend and work in regularly. Preferably, all other things being equal, the church nearest your home.

The church in which you believe you can get and give the most good.

5. *How Can You Unite with a Church?*

Consult parents, closest friends, pastor. Prepare yourself by careful study of doctrine, the meaning of the Christian life, and the church's rules and ideals.

Most churches receive on confesion of faith in Jesus Christ and a declaration of purpose to live for Him. Baptism always required.

6. *A Christian Without the Church?*

A human being without a home? A scholar without the school? A mechanic without shop training? A Mason without fellowship in the Lodge?

Most of us need all the help we can get; cannot have standards and ideals too high; need to be tied to every good influence possible.

Are Sunday school, Young People's Society, Young Men's Christian Association or lodge, enough?

These are not substitutes, but feeders—auxiliaries. The church has great work to do, and purposes to do it. She must have red-blooded men to help her. She will get the men. Will you be one?

May the study of these ideals stir your blood.

TENTH DAY—Ideals 1 and 2

1. *The Elimination of the Human Elements and Bias.*
Possession of the true spirit of the Founder, His ideals and power.

In which the Holy Spirit moves as complete master.

Through the eyes of God to have: A vision of sin, its curse and cure; of the reach of the gospel—world-wide, covering all sin, the one "salt" and "light" of the world; of the value of a human soul; of the reality and power of the spiritual; of the presence and help of Almighty God; of our absolute dependence upon the Holy Spirit for success in all good living and work.

The Commandments and Beatitudes exemplified in Christians.

Sharper demarcation between the world and Christians.

2. *An Inspired, Progressing, Uplifted Humanity.*
Ideal short of race-salvation is unworthy.

It is easy for the race to halt in its march.

Constant goad, push, lift, leaven, lever required.

Church must provide these in itself.

Every member must realize best in himself, and then contribute that for the common good.

The spirit of "otherness" characterizing our religion alone will save the world.

Christ positively dependent upon altruistic service.

Selfishness, the worst of sins, defeats God.

ELEVENTH DAY—Ideals 3 and 4

3. *The Winning Appeal to Every Earnest Man.*
Many good fellows outside the church; not altogether their fault.

The fifteen million young men in the United States could mine and smelt the ore, make the rails, cut the ties, and lay a railroad track from New York to San Francisco in twelve hours.

What *couldn't* they do if lined up for the Christ!

There are 3,000,000 less men than women in the churches of our country.

Seventy per cent of the boys in the adolescent period are lost to the Sunday school.

Two out of every ten go wrong.

Surely every Christian must discover the winning appeal, and then by voice and life capture our manhood for Christ and the church.

4. *Closer Fellowship Among Christians.*

The divisions among Christians a scandal.

The Master prayed that we might be one.

The differences usually deal with non-essentials.

Nearness to Christ, and heart and hand to the task, are best antidotes.

With your eye on the job before us you will see less of your brother's peculiarities.

The spiritual oneness is noticeable in our day. Willingness to unite forces in common work is growing.

Organic union actually accomplished in places.

Sentiment moving toward other consolidations.

Mission fields, Canada, and United States leading.

The enemy will not be completely routed until we march with solid front.

TWELFTH DAY—Ideal 5

5. *Breaking Down the Iniquities of Our Day.*

A militant church needed.

Common conception of imbecility of.

Stalwart religion alone adequate.

The Christian is a soldier of the Lord. Joshua was such. Do we measure up? Weapons: "Sword of the Spirit, which is the Word of God"; love for the Truth, for man, for God.

Our ideal: "Thy kingdom come, thy will be done, on earth as it is in heaven."

Whoever believes this and will come with inactivity, laziness, folded hands, and faint heart, is not ready for the Kingdom.

Let the boys suggest some evils to be banished.

War: Deaths caused by our Civil War nearly 500,000. Each year nearly two-thirds of the revenue of our Government goes to pay or prepare for war. War settles no questions. Intellect, not the rifle, must ultimately adjust differences. The gun-man is a menace to civilization. In war, might is right.

What do you think of arbitration? Of disarmament? Is the peace of a community safe when every man carries a gun and has an arsenal in his home?

Some rulers sign their war proclamations—"By the grace of God." Do you think the God of the Christ approves?

Men are brothers. Why should the common man fight the rulers' battles?

Child Labor: One in forty of our total population is a child toiler. One in twenty of the children in the United States is a wage earner. There are 2,500,000 under sixteen years of age in our factories; 25,000 in coal mines; 80,000 in textile factories; 7,500 in glass factories; 12,000 in tobacco factories, making cigars at eight cents per thousand.

The United States Census Report shows that in the last ten years child labor has increased 200 per cent. We take a man from a job and put his child in his place.

Charlotte Perkins Gilman puts it:

No fledgling feeds the father bird!
No chicken feeds the hen!
No kitten mouses for the cat—
This story is for men.

We are the wisest, strongest race—
Loud may our praise be sung!
The only animal alive
That lives upon its young.

What think you Christ would say about Child Labor?

Political Corruption: Graft instead of service.

The best solution to elect men of integrity and character.

The clean man must interest himself in politics and accept office as an opportunity to serve.

Industrial Conditions: The average wage is pitifully small. Two million or more unemployed men. Strikes and their results.

Over 15,000 are killed each year in American work accidents, and some 500,000 men are injured. From 75 per cent to 90 per cent of these preventable.

Total number of casualties sufficient to carry on at the same time two such wars as our Civil War and the Russo-Japanese War.

Thirty-one and four-tenths per cent of the girls under sixteen in the silk-weaving industry of Pennsylvania cost their employers less than $2 per week.

The Liquor Traffic: Has dominated politics, business, and the judgments of our citizenship.

Attacks the home, the vocation, the youth, the school, the church.

Breeds disease, brings disgrace, fosters crime.

More is expended by one-third of the people for drink than by all the people for clothing.

The money spent for drink would pay all the expenses of the Government and give an old-age pension of $20 a month to all persons over 60 years of age.

Nearly two hundred times as much is spent for liquor as is given by all churches for foreign missions.

Twice as much for liquor as for bread.

Can you imagine Christ as a bartender, a saloonkeeper, or renting His property for a saloon, or voting to perpetuate such a business?

Lake Scenes in the Life of Jesus *

The following five studies in the life of Christ are exceedingly suggestive and practical:

STUDIES 1 TO 5: FIVE STORIES TOLD BY THE LAKE SHORE

STUDY 1. A Story About Soil—Matt. 13:1-9.

What general facts about Jesus can you find in verses 1-3?
What did Jesus do?
What is a parable?
Name the different things mentioned in this story.
For the purpose of the story, which was most important?
What do the four conditions of soil represent?
Which one would best represent most of us?

PASS WORD: *Character.* "As a boy thinketh in his heart, so is he."

STUDY 2. A Story About Weeds—Matt. 13:24-30.

What were tares?
Whom did they represent?
When were they discovered by the servants?
Who was to blame for the weeds?
What are weeds?

* Printed by courtesy of the author, W. H. Wones, Director Wisconsin State Camps.

PASS WORD: *Sincerity.* "Make me what they think I am."

STUDY 3. A Story About Some Leaven—Matt. 13:33.

What is the difference between yeast and leaven?
What did the woman do with the leaven?
What was the result?
What is the kingdom of heaven?

PASS WORD: *Influence.* "He that is wise winneth souls."

STUDY 4. A Story About a Buried Treasure—Matt. 13:44.

How did the man happen to find it?
How did he feel?
What did he do?
Was that a square deal?
What does the treasure represent?

PASS WORD: *Value.* "The law of thy mouth is better unto me than thousands of gold and silver."

STUDY 5. A Story About a Fish Net—Matt. 13:47-50.

What is the difference between the Kingdom of Heaven in this story and in the story of the weeds?
In the final reckoning what two kinds of fish were there in the net?
What constitutes a good fish?

PASS WORD: *Usefulness.* Not only good, but good for something."

STUDY 6. A Storm on the Lake—Mark 4:35-41.

When did this happen?
How did they happen to be there?
What had Jesus done just after starting? Why?
What happened on the way across the lake?
How did the disciples feel?
What did they say?

What did Jesus do?
Then what did He say?
In our lives what does a storm represent?
What is a temptation?
What assurance can we take for ourselves from the story?

PASS WORD: *Temptation.* "He is able to help them that are tempted."

STUDY 7. A Call for Fishermen—Luke 5: 1-11.

Where was Jesus? Why was the crowd there? How did Jesus get a pulpit? After the talk what did He do? Why?
What was Peter's reply?
What was the result of doing as Jesus directed?
Then what did Peter say? Why?
What was Jesus' reply?
What was the call?
What does it mean to catch men?
What happened when they landed?
What does it mean to forsake all?

PASS WORD: *Service.* "Unto every boy his work."

STUDY 8. A Big Picnic—John 6: 1-15; Com. Matt. 14: 13-21; Mark 6: 30-44; Luke 9: 10-17.

What had happened just before this? Mark 6: 12, 25.
What different names were given to the lake?
Why were Jesus and His disciples there?
Why such a crowd there?
What did Jesus do? Luke 9: 11.
Toward evening what did the disciples say? Luke 9: 12.
What did Jesus say?
What was Andrew's reply?
Describe the plan for feeding the crowd.
Then what did Jesus say?
What did the crowd do?
What did Jesus do? Why?

PASS WORD: *Organization.* "He sent them out two and two."

STUDY 9. Two Men Walk on the Water—Matt. 14: 22-33.

In the first few verses where was Jesus? Why?
Where were the disciples? Why?
Did Jesus know a storm was approaching?
When did He go to the disciples?
How did the disciples feel before He came? After they saw Him?
What did they do?
What did Jesus say?
What did Peter do?
Did Peter expect to walk?
What then happened to Peter? Why?
What did Peter say? What did Jesus do and say?

PASS WORD: *Faith.* "All things are possible to him that believeth."

STUDY 10. A Crazy Man on the Lake Shore—Mark 5: 1-20.

Describe the condition of the man.
What did he do and say when he saw Jesus?
What did Jesus say to him?
Why did the people come out?
What did they see?
How did they feel toward Jesus?
How did the man feel toward Jesus?
What was his request?
What was Jesus' reply?
What was the result?

PASS WORD: *Power.* "I can do all things through Christ who strengtheneth me."

STUDY 11. Fisherman's Luck—John 21: 1-17.

Who went on this fishing trip?
Where did they go? Why?

Why did they go fishing?
Was that a good thing to do under the circumstances?
What luck did they have at first?
About daylight what happened?
Tell about the conversation.
Then what luck?
In the meantime, what had Jesus done?
What happened when they reached the shore?
After breakfast what took place?
What was Jesus' question to Peter?
What was Peter's reply and then Jesus' response?
Why was the question three times repeated?
Why ask Peter this question?

PASS WORD: *Devotion.* "If ye love me, ye will keep my commandments."

STUDY 12. Examination

Give the pass word for each lesson, lesson subject being given, or *vice versa.*

What ideas concerning Jesus have you received from these studies?

Which study was the most interesting? Why?

What suggestions for your own benefit have you received from these studies?

Daily Readings in the Great Guide Book for Boy Scouts*

These daily readings have proved to be favorites especially with the scouts in camps.

TENDERFOOT

I. "Know the scout's laws and signs, and salute."

1. Matt. 22:35-40. Of all laws, what two are most important? Why?
2. Matt. 16:1-4. What did He mean by the "signs of the times"?

* Printed by courtesy of the author, W. H. Wones, Director Wisconsin State Camps.

3. Luke 1:21-23. What did the people learn by this man's signs?
4. Phil. 4:21-23. Salute whom? Who were they?

II. "Know the composition of the national flag and the right way to fly it."

5. Psalm 20. Notice especially verse 5. What is suggested here as the right way to fly the flag?
6. Num. 1:52—2:3. Of what flag would they have to know the composition?

III. "Knot tying."

7. Matt. 4:18-22. Who were tying knots? What kind?

The Scout's Oath

I. "To do my duty to God and my country."

8. Daniel 6:1-10. Why could and why could not Daniel's enemies find fault with him?

II. "To help other people at all times."

9. Matt. 12:9-13. When is it lawful to do good?
10. Luke 10:35-37. What, according to this story, constitutes a good neighbor?
11. Acts 10:34-48. Notice especially verse 38. What is the summary of Jesus' life here given?

III. "To obey the Scout Law."

12. Joshua 1:7-9. Why should we obey the Law?

Second Class Scout

I. "Have at least one month's service as a Tenderfoot."

13. Joshua 1:1-5. What had Joshua done in preparation for his new honors?
14. I Samuel 17:33-37. How had David prepared as a tenderfoot?

II. "Elementary first aid and bandaging."

15. Luke 10:30-34. Who rendered first aid? Why?

III. "Signaling."

16. I Samuel 20:17-22, 35-42. Who did the signaling? Why?

IV. "Tracking."

17. Ex. 14:8-10. Why did he track them?

V. "Go a mile in twelve minutes at 'scout's pace.'"

18. II Samuel 18:24-33. What news did those scouts bring?
19. Acts 3:1-10. Why did this man go at "scout's pace"?

VI. "Lay and light a fire, not using more than two matches."

20. I Kings 18:21-39. Here is a fire-lighting contest without matches. Why did Elijah win?
21. Acts 28:1-6. What ideas do you get of Paul because he kept the fire burning?

VII. "Cook a quarter of a pound of meat and two potatoes without cooking utensils other than the regulation billy."

22. John 21:9-13. Why did Jesus make this fire and why did He use some fish just caught?

VIII. "Have at least twenty-five cents in a savings bank."

23. Luke 19:12-26. Why was this man (verse 20) to blame?

IX. "Know the sixteen principal points of the compass."

24. Acts 27:12-26; 28:12-13. What indications here that they knew the points of the compass?

FIRST CLASS SCOUT

I. "Swim fifty yards."

25. Acts 27:40-44. What indications here that Paul could swim fifty yards?

II. "Must have fifty cents at least in the savings bank."

26. Matt. 25:14-29. The smallest amount named here

is more than fifty cents (nearly $3,000). The reward of the first two seems to have been the same. Why?

III. *"Signaling."*

27. Jer. 6:1. How and what were they told to signal?
28. Daniel 5:1-31. What was the signal here and stated in one sentence? What did it mean?
29. Ezk. 33:1-9. What would be the result if the watchman should fail to give the signal?

IV. *"Go on foot or row a boat alone to a point seven miles away and return again; or, if conveyed by any vehicle or animal, go to a distance of fifteen miles and back, and write a short report of it."*

30. Num. 13:17-33. Briefly, what was Caleb's report, and why did his so differ from others? See also Chap. 14:6-10.
31. Acts 8:26-40. Here Philip walks, runs and rides. Another man wrote the report. Why did Philip make the trip and what was accomplished by it?

V. *"Describe or show proper means for saving life in case of two of the following accidents: fire, drowning, runaway carriage, sewer gas, ice-breaking, or bandage an injured patient or revive apparently drowned person."*

32. Matt. 14:22-33. Why did Peter need help and why could Jesus help him?

VI. *"Cook satisfactorily two out of the following dishes, as may be directed: Porridge, bacon, hunter's stew; or skin and cook a rabbit, or pluck and cook a bird. Also make a damper of half a pound of flour, or a twist baked on a thick stick."*

33. I Kings 17:8-16. Why did the meal and oil last so long?
34. II Kings 4:38-41. What saved these men from being poisoned?

VII. *"Read a map correctly, and draw an intelligent rough sketch map. Point out a compass direction without the help of a compass."*

35. Acts 27: 1-8. Of what part of the world could Luke (the writer) have probably drawn a rough sketch map?

VIII. *"Use an ax for felling or trimming light timber; or as an alternative produce an article of carpentry or joinery or metal work made by himself satisfactorily."*

36. II Kings 6: 1-7. Why did Elisha not get excited about the ax head?

IX. *"Judge distance, size, numbers and height within 25 per cent error."*

37. Luke 14: 25-35. What were these two examples of careful judging used to illustrate?

38. Mark 6: 30-44. Here are at least four careful estimates of numbers. Why was it important to make these?

X. *"Bring a tenderfoot trained by himself in the points required for a tenderfoot."*

39. Num. 27: 18-23. What was one reason for Joshua's great success in his personal life and work?

40. John 1: 40-42. What did Andrew do for Peter before bringing him to Jesus?

The Scout Law

I. *"A scout's honor is to be trusted."*

41. I Samuel 19: 1-7. At first thought, Jonathan might seem disloyal. Why was he not, and what shows his high sense of honor?

II. *"A scout is loyal to his country, his officers, his parents, and his employers."*

42. Esther 4: 13-17. How loyal was Esther?

43. Luke 2: 48-52. How does Jesus show loyalty to God and His parents?

III. "A scout's duty is to be useful and to help others."

44. Mark 2: 1, 2. What five things did these four men do to help their friend?

IV. "A scout is a friend to all, and a brother to every other scout, no matter to what social class the other belongs."

45. Acts 9: 17-19. What did Ananias have to do before he could say "Brother Saul"?
46. John 9: 35-38. What had happened to this man just before Jesus here found him, and why did He find him?
47. Luke 14: 12-14. What did Jesus mean to teach this man?
48. Luke 18: 9-14. What was wrong with this Pharisee?
49. Luke 7: 36-50. In disposition, what was the difference between Jesus and this man Simon?
50. Mark 9: 33-37. What advice does Jesus give to help a person to avoid being a snob?

V. "A scout is courteous."

51. Luke 18: 15-17. Who were not courteous, and why?

VI. "A scout is a friend to animals."

52. Luke 15: 1-7. What here shows a man's great friendship for an animal?
53. Psalm 84: 1-4. How was interest in birds shown?
54. John 10: 1-16. What three things here mentioned show an oriental shepherd's love for his sheep?
55. I Samuel 17: 12-16. Name one thing that prepared David for future greatness.

VII. "A scout obeys orders of his parents, patrol leader, or scout master without question."

56. John 2: 1-8. What was the cause of success of this wedding feast?
57. Jonah 3: 1-10. Great failure and success came to Jonah when?

VIII. "A scout smiles and whistles under all circumstances."

58. Phil. 4: 10-20. What does Paul say that shows he could whistle under all circumstances?
59. Prov. 15: 13-19. What makes a person appear most cheerful?
60. II Cor. 9: 6-11. How should we give? Why?
61. Acts 16: 25-34. Great good was done in the prison that night. Why?

IX. "A scout is thrifty."

62. John 6: 12-14. Jesus could easily provide plenty of bread. Why did He want them to save the pieces?

THE SCOUT MASTER

63. Matt. 23: 8-12. What is the value of having this one supreme Scout Master?

The U and I Fraternity

The U and I Fraternity is a scheme to make practical and possible more definite personal work by the camp leaders with the campers, by making greater use of the friendships formed while in the camp. The compact is a very personal affair, and at the same time gives the boy a very definite program of work for the other fellow while in camp and after returning home. Its great value will be readily seen after a careful reading of the compact. The compact is printed in duplicate, each party keeping a copy and the pin given without charge. It will be readily seen that the pin will attract attention from the other campers that will no doubt lead to questioning about it, and thus the approach and point of contact. Special notice should be given to the "Suggestions to Bear in Mind When Securing a New Member."

U and I pins may be secured from the Boys' Division,

Young Men's Christian Association, South Bend, Indiana, at very nominal cost.

Following is the compact:

THE U AND I FRATERNITY

Realizing that there is a tremendous need for more positive Christian ideals among the men and boys of our city, in business, in school, in shops, and in factories, and

Realizing that the best and happiest life is the one used, not all for self but for the betterment of others, and

Realizing that every individual has a tremendous influence, if he but desires to properly invest it,

I do this day make a solemn compact with *U* that from this time

1. *I* will acknowledge Jesus Christ as my own personal Savior.
2. *I* will be a more earnest seeker after Truth.
3. *I* will be more friendly to all mankind as Christ was friendly.
4. *I* will do my utmost to advance in true Christian manhood.
5. *I* will stand everywhere and at all times for a single standard of purity.
6. *I* will make my amusement program "only those pleasures that *re-create.*"
7. *I* will each week do at least one definite piece of friendly service for a fellow-man.
8. *I* will get at least one other individual to make this same solemn compact with me, as *I* have with *U.*

This compact I make with U is a solemn compact, any violation of which on the part of either of us we will

consider a shameful thing, and utterly unworthy of a gentleman, and I

Further agree that I will for at least one year wear my pin as a public acknowledgment to every other member of this fraternity that I am living every day, to the best of my ability, up to the terms of this compact, in spirit and in truth, and

I further agree that of my own will and accord, if my daily living is not consistent with this sacred bond between us, I will remove my pin.

I Do Hereby Sign
This Compact

Between

U.....
Name

and

I.....
Name

God Witnessing Us This
.....Day of....., 19....

"I can do all things through Christ who strengtheneth me."

SUGGESTIONS

To Bear in Mind When Securing New Members

1. Be thoughtful in the selection of your man.
2. That the primary object is to secure non-professing Christians for membership.

3. That the plan should never be presented to a group but always to an individual.
4. The compact should never be read to an individual until reasonably certain he will sign it.
5. No one should be allowed to sign until he has given the matter careful consideration.
6. That it is your sacred obligation to secure at least one new member.

SUNDAY MORNING SERVICE

A Sunday Baseball Game

In order to observe the Sabbath appropriately in a boys' camp it is not necessary, as some suppose, to make the day a sanctimonious, unnatural, scared-to-move, or don't-you-dare-laugh sort of a day. God can be worshiped more to His liking with merry hearts and joyous lives than we have been wont to suppose. It is more fatal to have no activity than not to have the right sort

of activity. There should most certainly be the hour of thoughtful, forceful devotion and inspiration, the quiet hour of reading and friendly comfort, but there can also be an hour of genial fun with an objective to it.

The Bible baseball game is a first-rate Sunday activity, and is one that the boys, big and little, will enter into with satisfaction. There are two ways to play the game, but in both there are a few things of importance that are in common.

Divide the camp—leaders and all—into two groups on Saturday, and choose the portion of the Bible to be used for the game, making it definite chapters or books, or the story of definite lives, events, and so forth. Have the captain of each side prepare a set of questions on the ground to be covered and submit them to the umpire, who will study them to see they are fair, to the point, and clear in meaning, throwing out all technical or catchy questions.

Each side should then arrange their players in a batting order in order to save time, for the one essential next to preparation is snap and life. The game must not be allowed to drag an instant.

The first way is as follows: Place all the players of each side in a line—sitting, somewhere in the woods or on the lake shore. Choose a stump for the home-plate and allow the umpire to sit between the two groups. The first man up stands, and the captain of the opposing side asks him a question. He is given ten seconds to state his answer. If he fails, he is out, and three outs changes the inning, when the captain of the other side rises and asks his question.

In case the question is answered to the satisfaction of the umpire, it is declared a run. If three men go down

on one question, the question must be changed, and the captain of the opposing team cannot open his inning with the same question that his three men went down on.

The game proceeds until nine or twelve innings have been played. It is sure of success if you can get all the campers to read the passages to be used. For instance, make all questions on the life of Christ, as found in John, or the story of the creation, as found in Genesis. Many boys will surprise you, and leader after leader will often go down in defeat.

The second way makes a more complicated game. A small diamond is marked off and bases placed. The questions are given out, as in the other game, only that a complete answer does not count a run but only a base. Each following player making a base automatically crowds the player ahead of him to the next base until one player is forced home. In case of three failures before a player is forced home, the inning closes with no score. This game develops team work, but care must be taken to make the questions simple and to keep the game snappy. I have known campers to be willing to play such a game a half day at a time. It has many good results.

A Sunday Sing

The thing that made the greatest impression on the lives of the boys of one camp was a simple Sunday evening service conducted on the lake. Just at twilight all the camp embarked in the boats and pulled out into the lake, where all the boats were fastened together by passing a rope through the ring at the bow and drawing them all into a great circle. Anchors were all dropped over to hinder drifting, and then, with the leadership of a graphaphone, a mouth organ, or any instrument, the simplest and

oldest hymns are sung, the water and the starry night adding wonderfully to the spirit of fellowship. The singing is followed with a short-pointed talk, the telling of a good story, a prayer, and then the boats are cut adrift and all pull for camp, which is always marked by a lighted shore lantern. It is an excellent way to close a Sunday.

SUNDAY EVENING SERVICE AFLOAT

Where there is no lake or river, a mountain-top is just as good. The Denver boys hike many miles once a year, from their camp to Grand Lake, a mountain gem, usually reaching it by twilight. Having their meeting on the water, they return to the shore, camp all night, and return to camp the following day. Many boys will testify that this trip was the best of the camp, because of the lake sing and meeting.

A Sunday Debating Club

As with all sorts of religious activity for boys, it must be wisely handled and carefully planned for, or it will lose largely its real benefit and fail to be a genuine inspiration to the boy. These debates make excellent activity for a Sunday afternoon or evening.

Hold the club out under the trees and do not make attendance compulsory. Conduct them in a reverent way,

and the leader in charge should always at the close of the debate sum up the argument and apply it. If so conducted, nothing but good can come from a frank discussion of the following topics:

Resolved: That it requires greater faith to believe the promises made to Abraham than those made to Noah. Gen. 5:28 through 25:8.

Resolved: That there was more good than bad in the life of Jacob. Gen. 25:19—49.

Resolved: That Jacob's desire for reconciliation with Esau was prompted by fear rather than love. Gen. 32:1-23.

Resolved: That Joseph's advancement in Egypt was due more to his native qualities than his unusual opportunities. Gen. 37—47.

Resolved: That Joshua was a greater general than Gideon. Ex. 17:3-13; Num. 13:17—14:10, and 27:18-23; Deut. 31:14-23; Josh. 1—24.

Resolved: That David was a more admirable character than Moses.

Resolved: That Samuel was of more value to the nation than any of the judges preceding him. Judges, I Sam. 1—25.

Resolved: That David's grief for Absalom was an indication of weakness rather than of strength. II Sam. 18—19:8.

Resolved: That the good influence of Solomon's words was greater than the evil influence of his life. 1 Kings 1—11; Prov., Eccles., S. of Sol.

Resolved: That Elijah was a greater prophet than Elisha. I Kings 17; II Kings 13:25.

Resolved: That Elisha's punishment of Gehazi was more severe than his offense warranted. II Kings 5:15-27.

Resolved: That Isaiah was the greatest of Hebrew poets.

Resolved: That Daniel was an abler statesman than Nehemiah. Dan. Neh.

Resolved: That Nicodemus came to Jesus by night because he feared to seek Him openly. John 3:1-21; 7:45-53; 19:38-42.

Resolved: That the miracles of Jesus exerted a greater influence than His parables. Matt. Mark. Luke. John.

Resolved: That Judas was a better man than Pilate.

Resolved: That there was more to be commended than condemned in the life of Peter. Mark; Acts.

Resolved: That Paul was of greater service than Peter to the early church. Acts 8—28:31.

Resolved: That Paul accomplished more through his writings than by his missionary journeys. Acts 8—28:31; Romans through Hebrews.

Resolved: That Paul was the greatest missionary of the Christian church.

Resolved: That the principles on which our government is founded can be traced back to the life of Christ.

Suggestive Topics for Camp Talks

Cooperation, or Helping Others.
Fellowship, or Getting Together.
Honor, or Winning Out.
Determination—He can who thinks he can.
Obedience, or True Liberty.
Control, or Self Mastery.
Achievement, or the Joy of Doing.
Forgiveness, or Pardonable Forgetting.

Unselfishness, or Worth While Sacrifice.
Purity, or Thought Determines Action.
Decision, or Christian Ideals.
Truthfulness, or Our Word as Good as Our Bond.
Work, or the Dignity of Labor.
Cheerfulness, or the Value of a Smile.
Promptness, or Doing It Now.
Patience, or the Waiting Virtue.
Courage, or Daring the Right.

—H. W. Gibson.

For Bible texts for the above use good Concordance or Topical Bible. The People's Bible Dictionary is also very helpful.

Suggestive Camp Bible Studies and References

Sparrows. Luke 2:6, 7; Matt. 6:26; Matt. 10:29-31.
The Spring. Isa. 41:18; Psa. 1:3.
Mount Hermon. Mark 9:2-9.
The Wind. Luke 8:22-25.
The Vine. John 15:1-17.
The Clouds. Ex. 16:10; Isa. 44:22; Psa. 36:5.
The Oxen. Psa. 144:14; Matt. 11:28-30; Ex. 23:4.
The Harvest. Matt. 9:37, 38; Eccles. 11:6.
The Hills. Luke 6:12; Matt. 6:6-15.
The Storms. Matt. 8:23-27.
The Stars. Gen. 1:16-19.
A Night on the Lake. Mark 6:45-56.
A Day's Fishing. John 21:1-14.
A Night on a Mountain. Luke 9:28-36.
The Camp Fire. John 21:15-17.
The Water. Job 24:18; John 4:14.

A Voyage. Acts 27: 1-13.
In a Cave. Psa. 142: 1-7.
A Burning Bush. Ex. 3: 1-6.
The Thunderstorm. Psa. 29: 1-11.
Weeds. Matt. 13: 24-36.
The Trees. Matt. 7: 16-20; Prov. 3: 18.
The Rocks. Matt. 7: 24-27.
The Wind. Ezk. 37: 9; John 3: 8; Acts 2: 2.
The Well. II Peter 2: 17.
The Threshing. Isa. 21: 10; Jer. 51: 33.
Food. Matt. 12: 34-36; Luke 6: 45; Phil. 4: 8.
The Tents. Gen. 4: 20; Isa. 4: 6; Isa. 40: 22.
The Sun. Psalm 84: 11.
The Sheep. Matt. 25: 32, 33.
The Grass. Psa. 90: 5, 6; Psa. 103: 15; I Pet. 1: 24.
The River. Isa. 32: 2; Jno. 1: 16.
The Rain. Psa. 68: 9; Psa. 84: 6; Ezk. 34: 26.
Night. Romans 13: 12.
The Bee. Judges 14: 8; Psa. 118: 12; Isa. 7: 18.
The Caterpillar. Psa. 78: 46; Isa. 33: 4.
The Beetle. Lev. 11: 22.
The Fish Worm. Job 25: 6; Micah 7: 17.
The Fly. Ex. 8: 22; Ezk. 10: 1; Isa. 7: 18.
The Grasshopper. Lev. 11: 22; Judges 6: 5; Job 39: 20.
The Moth. Job 4: 19; Job 27: 18; Isa. 50: 9.
The Spider. Job 8: 14; Prov. 30: 28.
The Birds. Matt. 10: 29-31; Luke 12: 24.
The Ant. Prov. 6: 6-8; Prov. 30: 25.

The above may be elaborated as extensively as desired. The following elaborated lessons are merely suggestive of what may be done with such topics.

TENT LIFE—Gen. 4:20; Acts 18:3

(*Meeting place, in one of the tents*)

1. Inventor and manufacturer.
   a. Invented by Jabal. Gen. 4:20.
   b. Made by Paul. Acts 18:3.
2. Materials used—goats' hair, skins, cloth, canvas, boughs of trees.
3. An advance party. Deut. 1:33.
4. How and where tents were pitched.
   a. Stakes and cords. Isa. 54:2.
   b. In order. Num. 1:52.
   c. Under trees. Gen. 18:1, 4.
   d. Near water. Gen. 13:10, 12; 26:17, 18.
   e. On house tops. II Sam. 16:22.
5. How used.
   a. As dwellings. Gen. 12:8.
   b. For worship. Ex. 33:8, 10.
   c. By shepherds. Jer. 6:3.
   d. For cattle. II Chron. 14:15.
   e. For war. I Sam. 4:10.
6. Lessons.
   a. A place of pleasure. Psa. 16:11.
   b. A place of shelter. Isa. 4:6.
   c. A place of rest. Matt. 11:28.

THE ANT—Prov. 6:6-8; Prov. 30:25

(*Place of meeting, around an ant hill*)

1. Industrious.
2. Prudent. Provide for future. Matt. 6:19, 20.
3. Systematic. Their labor in building nest is well divided, various bodies of them undertaking various parts of the work.

4. Economical. In carefully destroying the germ portion of the seeds of corn which they lay up for the future.
5. Orderly. Live in large communities, orderly manner in which they dwell together.

THE STARS—Gen. 1:16-19

(*Place of meeting, out under the stars*)

"And He made the stars also." Gen. 1:16.

1. The stars came near being left out of the story—
   a. So small compared to sun and moon.
   b. Stars the common folks—the "alsos."
2. Their great importance, even if small—
   a. Dangers of a black night.
   b. The value of North Star.
   c. Each star a part of a great whole.
   d. Millions of stars in the milky way.
   e. Lumber supply from ordinary trees—not California redwoods.
   f. Springs make the ocean.
3. Marvelous power in small things—
   a. Tugboats pull great ships to harbor.
   b. Safety in tiny eye of lighthouse.
   c. Power of tiny seeds *growing* to crack cliffs.

Lesson:

1. Quality, not size, to be desired.
2. The lowly Christ—His work.
3. Parable of the talents.

OUR FOOD—Matt. 12:34-36; Phil. 4:8; Luke 6:45

(*Place of meeting, around a campfire after supper*)

"Tell me what you eat, I'll tell you what you are."

1. Three selves to feed—
   a. Stomach
   b. Mind
   c. Spirit
   } How related

   A. Stomach
      1. Effects of food
         a. Reasons for strength.
         b. Reasons for indigestion.
         c. Reasons for starvation.

   B. Mind
      1. Effects of thoughts
         a. Reasons for brains
         b. Reasons for "indigestion."
         c. Reasons for "starvation."

   C. Spirit
      1. Effects of ambition
         a. Reasons for power.
         b. Reasons for "indigestion."
         c. Reasons for "starvation."

Lessons:

1. National characteristics determined by what people "eat," mentally, morally, spiritually.
2. Birds colored by food they eat.
3. Story of Great Stone Face.
4. A study of Christ's "food."

ROCKS—Matt. 7:24-27

(*Hold meeting on or near big rock*)

A plan of humanity in rocks:

1. Valuable Rocks—successful character.
2. Valueless Rocks—a failure in character.

1. Valuable Rocks—
   a. Solid, sound, hard, lasting.
   b. Gems—all have to be "ground."
   c. Must be able to stand severe tests.

2. Valueless Rocks—
   a. Black and smutty—good only to burn.
   b. White with black spots.
   c. Sound with decayed spots.
   d. Yellow stands for coward.
   e. Red has always stood for sin.
   f. Queer shaped—cut by winds of prejudice and ignorance.
   g. Disintegrating rocks—where found and cause; value.
   h. Ores—all have to be burned to get value.

But (Psalm 118:22, 23) every stone has possibilities in it, if it will submit to the hand of a Master Builder.

TREES—Matt. 7:16-20; Prov. 3:18

(*Hold session in the woods where "all sorts and conditions of trees" may be viewed*)

Trees much like men, and teach many lessons.

God taught such lessons in trees and nature so the primitive peoples could see.

They were God's parables to His people.

1. Things that make a perfect tree—
   a. Room, air, light,
   b. Roots, water, sunshine, soil,
   c. Wind, and change of seasons,
   d. Pruning and cultivation.
   (All the above true of a boy)

2. Trees that stand on every side as warnings—
   a. Crooked, weak trees.
   b. Hollow trees.
   c. Insect-infected trees.
   d. Fungus-covered trees.
   e. Girdled trees—sap cut off.

3. Trees that stand on every side as inspirations—
   a. Straight and symmetrical.
   b. Shelter for birds.

c. Perfect fruit.
d. Persistent trees.
e. Well-rooted trees.

Lesson:

The wonderful results of grafting by a Master Gardener.

"By their fruits ye shall know them."

Jesus in the Mountains *

This course has been used in many camps located in the hills or mountains the country over. "To relate Christ to the daily sights, sounds, and acts of the average boy is to make Him real, and this is surely an act well worth cultivation." The above explains the practical value of the following little studies:

Lesson I

Jesus at home in the mountains. Luke 2:39, 40, 51, 52. Nazareth a mountain town. Luke 4:29.

1. Name other mountainous countries besides Palestine. (Greece, Switzerland, Japan, Colorado.)
2. What kind of men are the mountain dwellers? (Strong, simple, frank, rough, active, free.)
3. What facts of Jesus' boyhood are told in these verses? (Obedience, all-round growth, popularity.)
4. What is the best foundation for popularity?

Advantages of the mountains:

Nearness to God's world.
Nearness to God's sky.
Nearness to God Himself.
Distance from temptations.

* Prepared by Lester McLain for the Boys' Camp of the Colorado Springs Young Men's Christian Association.

Distance from evil associations.
Distance from my old self.

5. Can I grow as Jesus did, during this mountain vacation, in body, mind, and spirit?

Password: "I will lift up mine eyes unto the hills from whence cometh my help."

Lesson II

Jesus tempted on a mountain. Matthew 4: 1-11.

1. What was the first wrong thing Jesus was tempted to do?
   (To use his strength selfishly.)
2. What was the second?
   (To show off for popularity.)
3. What was the third?
   (To forget His Father.)
4. How early did Jesus make up His mind not to live for Himself?
5. Does He ask as much of us?

Password: "If any man would come after me let him deny himself."

Lesson III

Jesus choosing friends in the mountains. Luke 6: 12-19; Mark 3: 13, 14.

Importance of this choice of friends, His associates, defenders, pupils, representatives, successors.

Importance of our choice of friends: the sure test of character, the making of character.

1. How did Jesus make ready to choose His friends? Luke 6: 12.
2. Does God approve of my friends?
3. What was Jesus' purpose in choosing friends?
4. Am I helping or hurting my friends?

5. Can I count myself a friend of Jesus?

Password: "Ye are my friends if ye do whatsoever I command you."

LESSON IV

Jesus teaching in the mountains. Luke 6:20-49.

Luke has condensed the sermon on the mount.

Find out what Jesus teaches on—

1. How to be happy, verses 20-26.
   (Not by seeking money, comfort, fun for my sake, but by willingness to give up anything for His sake.)
2. How to treat others, verses 27, 28.
   (Kindly, patiently, mercifully, charitably, generously.)
3. How to treat yourself, verses 39-46.
   (Know yourself, watch yourself, correct yourself.)
4. How to treat Jesus Christ.
   (Obediently.)

Password: "Lord, teach us."

LESSON V

Jesus resting in the mountains. Mark 6:30-44.

1. Why did Jesus need a vacation? Mark 6:31.
2. Did He take a vacation from religion and God?
3. Did He stop helping men?
4. How can a fellow use his summer vacation?
   (First, to keep close to God; second, to help the other fellow.)

Password: "Do all to the glory of God."

LESSON VI

Jesus confessed in the mountains. Matt. 16:13-20.

Jesus has gone away from the crowds into the moun-

tainous country northwest of the lake, near the source of the Jordan.

1. Who did people generally think Jesus was?
2. Who spoke up for disciples?
3. What did he call Jesus?
4. How do you think he knew?
5. In what respect was Peter like a rock?

Lessons on Confessing Christ:

Peter was regardless of others' opinions, sincere, unhesitating, firm.

6. Is this my opportunity to confess Christ?

Password: "He that confesseth me before men, him will I also confess before my Father which is in heaven."

Lesson VII

Jesus meeting God in the mountains. Luke 9:28-36.

1. Who were Jesus' most intimate friends?
2. For what purpose did He go to the mountains? "Jesus was always praying when He heard from home."
3. How was Jesus different from other men?
4. What gives Him a right to teach us—
   of God's will? (He obeyed it.)
   of God's character, love. (He lived it.)
   of God's home for us. (He came from it.)
5. Could God say of me now, "My beloved son"?

Password: "Now we are the sons of God."

Lesson VIII

Jesus suffering on the Mount of Olives. Mark 14:26-42.

Describe the mountain.

1. What men does Jesus ask to share His struggles?
2. Should a friend share his hard times, or only his good times, with his friends?
3. Who promised to stand by Jesus?
4. What would it mean for a boy to stand by Jesus Christ?
5. What did Peter fail to do that Jesus asked of him?
6. What do you think made Jesus suffer so?
7. What can we do when something hard comes to us which we do not understand?

Password: "Thy will be done."

Lesson IX

Jesus betrayed and deserted on the Mount of Olives. Mark 14:43-50.

Faithlessness in little things leads to faithlessness in larger things. They slept when He asked for sympathy.

1. Who betrayed Jesus?
2. How did he do it?
3. What for?
4. Which of His friends stood for Jesus?
5. How can we be disloyal to Him?

Password: "Though we are faithless he abideth faithful."

Lesson X

Jesus put to death on the Mount of the Skull. Mark 15:22-39.

1. Who caused Jesus to be put to death?
2. Who else was executed at the same time?
3. Who mocked Him?

4. When religious people, like the priests, do wrong, shall we blame religion?
5. Who saw the real character of Jesus when He was dying?
6. For whom did Jesus Christ die?

Password: "Greater love hath no man than this that a man lay down his life for his friends."

Lesson XI

Jesus says good-bye on a mountain. Matt. 28: 16-20.

1. How did Jesus, having died, come to be on earth again?
2. For how long was He on earth after His death?
3. Where did he say good-bye?
4. What does "good-bye" mean? (God be with you.) His command (vs. 19) means "Go and make friends for me."
5. How can a fellow introduce his friends to Jesus Christ and to His Father?

Password: "Lo, I am with you always, even to the end of the world."

Tent Devotion Topics

To be led by the boys themselves.
A Great Keeper. Psalm 121: 1-8.
Addition. I Peter 2: 1-11.
All Together. I Cor. 12: 1-31.
Avoid It. Eph. 5: 1-20.
Beginnings. John 1: 1-14.
Body, Mind and Spirit. Romans 12: 1-21.
Brotherhood That is Real. I Cor. 13: 1-13.
Christ in All Things. Col. 1: 1-23.
Christ's Prayer. John 17: 1-26.

Courage. Joshua 1:1-18.
Fight the Good Fight. I Tim. 5:11-20.
Flesh and Fruit. Gal. 5:16-25.
Foundations. Luke 6:46-49.
Gain and Loss. Phil. 3:1-21.
Help the Other Fellow. Gal. 6:1-12.
How to Pray. Luke 11:1-13.
Hypocrites. Luke 6:39-45.
I Can Do. Phil. 4:8-20.
Important Introductions. John 1:29-49.
Moral—But. Matt. 19:16-29.
Record of Faithful. Heb. 11:1-40.
Remember Jesus Christ. II Tim. 2:1-15.
Right Minority. Numbers 13:1-35.
Special Prayer. Eph. 3:14-20..
Talents. Matt. 25:14-44.
Temptation—Why? James 1:1-20.
The Race. Heb. 12:1-13.
Wisdom. Prov. 3:1-35.
What to Do. Eph. 5:1-21.
Whole Armor. Eph. 6:10-26.

—Arthur N. Cotton.

Camp Hymnals

Every camp should have some sort of hymnal, and for most camps the book should be small and inexpensive. The following books have proved satisfactory: "The Boys' Hymnal" (10 cents); "The Billy Sunday Song Book"; "Church Hymns and Gospel Songs"; "Winona Hymns."

Reference Books for Camp Bible Studies

"Trees and Plants Mentioned in the Bible," Groser.
"Animals of the Bible," H. C. Hart.
"Domestic Animals of the Bible," J. G. Wood.
"Birds of the Bible," J. G. Wood.
"Parables from Nature," M. S. Gatty.
"Lessons from Life," H. Macmillan.
"Christ in Everyday Life," Dean Bosworth.
"Paul in Everyday Life," John Douglas Adam.
"The Manhood of the Master," Harry Emerson Fosdick.

Stories That Have a Religious Value

Taking advantage of the boys' natural love for a good story, it has proven highly satisfactory in many camps to now and then substitute a story for a regular religious service. It is best to have it told, provided you have a man who can tell it well; otherwise read it. Do not risk the point and real value by poor telling. Following are some that will insure interest and prove helpful:

"The Story of the Other Wise Man," Henry Van Dyke.
"The Blue Flower," Henry Van Dyke.
"The Source," Henry Van Dyke (From "The Blue Flower").
"The Lost Word," Henry Van Dyke.
"Spy Rock," Henry Van Dyke (From "The Blue Flower").
"The First Christmas Tree," Henry Van Dyke.
"The Reward of Virtue," Henry Van Dyke (From "The Ruling Passion").
"A Year of Nobility," Henry Van Dyke (From "The Ruling Passion").

"The Lost Boy," Henry Van Dyke.
"Servants of the King," Robert Speer. (Short stories.)
"Remember Jesus Christ," Robert Speer.
"Story of Dan McDonald," G. W. Hinckley.
"How Men Found the Great Spirit," H. M. Burr. (From "Around the Fire.")
"The Reformation of Juke," F. H. Cheley. (From "Told by the Campfire.")

Suggestive Thoughts for Camp Talks from Clippings

A Refreshing Spring

Tramping through the woods on a hot day we gladly climb until we are weary and out of breath that we may obtain a drink from a spring at its very source, where the pure water gushes out from the rock. The waters of the stream below may be muddy because they are mixed with the soil over which they flow; but at the source we know they are pure. Yet how many there are who judge the Water of Life by its muddy current as it flows through the imperfect lives of Christians, and are discouraged from seeking its pure source in Christ in order that they may find refreshment. It is some trouble to climb, it is some trouble to study the Bible, and make an effort to apply its words, but that is the only way to get the pure Water of Life.—Foreword.

Christ and Nature

Jesus, with the sick crowding for His healing, and the ignorant needing His teaching, with His enemies seeking to entrap Him and His mighty mission pressing upon His

heart, still had time and thought for the beautiful world of nature round Him. He noticed the lilies of the field, the birds in their carefree life, the ripening of the harvests, and the winds that swept over sea and shore. He lived largely out of doors, and gathered His parables and illustrations from the natural things about Him. Surely we need not be so busy as to hasten to our daily toil with no thought for the beauty of the morning, and turn to our rest at night without a glance at the starry sky in its wonder and glory. Nature is a marvelous teacher for those who will listen, a wondrous healer for tired souls and bodies that yield to her soothing touch.

An Unequal Match

Acts 11:1-18. Peter puts a conundrum; can you answer it? "What was I that I should withstand God?" Peter knew that confession was better than cowardice, and that submission was better than stubbornness—he had tried both. Still, there are shallow-pated souls who can make an arc light, who will strut as if they had created the sun. Build up a brick pile and blow about it as if they had piled up the mighty mountain ranges. A skeptic got on a high rock and shook his fist in the face of heaven and said: "I defy God." He kept his mouth open a little too long—a little gnat came along and lodged in his windpipe and choked him to death. He had met his match at last. I am afraid the scientists will overturn religion—I am also afraid they will build a tall ladder and blow out the sun. There is little hope for the fellow who has not sense enough to get into a cyclone cellar—he may think it is *fearless* to expose himself. The world spells it *fool*.—Bull's Notes.

Unrestrained and Rudderless

Read Colossians 3:8-11.

James suggests the reckless, untamed tongue is like a runaway horse or a rudderless ship. Neither can make the hell of havoc created by careless conversation. Look at:

The Egotistic Tongue, disgusting everyone by directing every subject to himself.

The Sarcastic Tongue, tearing the flesh like the fangs of a hyena.

The Tainted Tongue, polluting the atmosphere by its sulphurous smoke, and running over the soil like a stream of lava, leaving ashes in its wake.

The Boasting Tongue—hear him prattle about "putting over one of the biggest deals in the country"—then going home to press his pants between the mattresses.

The Lying Tongue, which means death to organized society and destruction of domestic and commercial confidence.

Get down on your knees and pray God for Christ's control of this center of power.—Bull's Notes.

What Mother Thinks

"Say, fellers, let me tell yer,
I'd be happy as a clam
If I only was the feller
That my mother thinks I am.
She thinks I am a wonder
And knows her little lad
Could never mix with nothin'
That's ugly, mean or bad.
And lots o' times I sit and think
How nice 'twould be, gee whiz,
If a feller was the feller
That his mother thinks he is."

Ideas of Gods

There was one great difference between the gods of the old Greek world and the Hebrew idea of God. The Greek gods were idlers. They sat on Olympus, sipped nectar, drank ambrosia, indulged themselves in all kinds of human passions to such an extent that the Greeks in later times were ashamed of their gods. The Hebrew idea of God was that the Hebrew God was a worker. In Genesis the story is told of how God labored six days and rested the seventh, "and God made man in His own image." God himself worked and he considered that man should work. Have you ever thought that Jesus was a carpenter? He did not have a classical education, but worked with His hands.—Exchange.

The Law and the Life

Romans 2:13. See if you can't get more of God's law from your head into your habits. Not only read but rehearse these revelations. I would like to see Sinai on the streets and the Beatitudes humanly bound. They look all right in leather, but we want them in life. They read well on paper, but they revolutionize things in practice. We make of each day a kind of scriptural sandwich. We read the Scriptures in the morning, then again at night, and sandwich the sins of the day between the two. The top and bottom are all right, but I am afraid we make them cover up too much. How about the middle?

Not what we eat but what we digest builds the body. Not what we learn but what we live makes the life. "He that heareth these sayings of mine and doeth them is like a man who builded his house upon a rock."—Bull's Notes.

Other People's Faults

Romans 2: 1-3. We are pretty familiar with them. The last boy in camp we get acquainted with is the one under our own hats. Paul's proposition is that it is a sight easier to make a good judgment than to make good. Before we hunt up the heathen, suppose we start at home. Now, to judge another man is a presumption of piety on your part. It is an assumption of appointment by God. It withdraws attention from your own defects. It keeps you too busy to attend to your own business—and while condemning others you have been damning yourself. In Jamaica all the yards are wonderfully clean—each man sweeps in front of his own door. Every judgment implies a knowledge of the right. Kindly step in the scales —or shut up. "Who art thou that judgest another man?" —Bull's Notes.

Only a Seed

Nature has many wondrous treasures, but all her great storehouse holds no gems so valuable as the seeds which perpetuate all vegetable life. The great forests, the grasses that carpet the earth, the flowers in their endless variety, the fruits and grains that spread man's table, spring each and all from the seeds that drop into the earth. So prolific are they, so sure to find lodgment and growth somewhere, that the disappearance of any plant species is said to be one of the rarest of phenomena. And no less marvelous than the endless production of the seeds are the means by which they are distributed everywhere. The winds scatter them in all directions, the birds of the air carry them in their flight, every stream bears them on its bosom—tiny, countless seeds, each

bearing with it that strange secret that no microscope can reveal, no scientist explain, no man create—life.

The thought gives new meaning and new promise to the saying of our Lord when He spoke of the growth of His spiritual kingdom, "The seed is the word of God." The gospel of His love is more than a creed or a philosophy. It has within it the potency of life, and like the seed it is scattered everywhere. Every ship carries it, every new invention spreads it, even its enemies bear it to the ends of the earth, and the humblest life that is in any way striving toward the truth and right is sowing it broadcast. He who takes care of the seed in all His kingdoms will see to it that this shall yet cover the earth with glory and beauty.—Foreword.

Straight and Strong

Rom. 9: 1, 2. Straight and Strong is the opening sentence, "I lie not." We are a nation of liars. Sometimes chaste in body and wanton in words. A little list of liars:

The *boasting* liar, who overstates his accumulations, his ability, his acquaintances, his activities. Celebrated people. "Oh, yes, I know them intimately." Liar! He has only a chance introduction. He conducted a meeting where he got a frost, and reports it like a Pentecostal fire. Glorious! Speak straight. Say you only have so much, or you scarcely know the great man, or the service was a drag.

The *malicious* liar, who tells an unkind thing—plus the poison of his own personality.

The *cowardly* liar, who, from fear of reproof, will stand from under a responsibility. Tell the truth and take it like a man.

The *petty prevaricator,* who explains that he failed to keep an engagement because he was ill, or out of town, or thought it was Tuesday when it was Wednesday. Say, "I am sorry, but I simply forgot it." It takes the power of the Triune God to make a liar truthful. Chastity in conversation, brethren. "All liars shall have their part in the lake that burneth with fire."—Bull's Notes.

Your Face Value

Matt. 16:13—17:13. Your face value is your letter of credit. As Jesus prayed and held conversation with heaven it was reflected in His face. The transfigured face can only come from the transformed life. God writes an exceedingly legible hand, and every man is a living epistle. It is impossible for a man to spend his time in the pit and feed the mind on trash, and then come out looking like he had been in paradise with the seraphs. Yet a bulb may be buried in the mud and be fed from God's sources of life, and soon the world will see the fair form and face of the lily; and the delicate, curled lips will say, "I have been with God in secret." We have no right to ask the world to take us at anything other than our face value. Companionship with Christ gives a clear, clean countenance. "Ye are living epistles, known and read of all men."—Bull's Notes.

His Medals of Honor

Col. 1:24-29. His medals of honor were the scars gotten in their service. Every rebuff was a badge of honor, the lictor's lash He took as cheerfully as other men take laurels. The dungeon was a distinction and every inconvenience an inspiration. And yet we call our-

selves "Soldiers of Christ"! Pretty, painted soldiers, who have not done enough fighting to get the paint scratched off. Honor bright, can you show a scar, gotten in an actual engagement? I don't mean a flesh wound; but a spirit stab while serving the Savior. I have gotten one "cussing" that I accepted as proudly as a coronation. Well, I had rather bear a battered shield than one that was suspiciously shiny. One speaks of the field of glory—the other of a glass case. "So persecuted they the prophets which were before you."—Bull's Notes.

Contact

Electricians tell us that full power can only flow along the wire under two conditions—perfect insulation and unbroken contact. Insulation is separation from what hinders, contact means close union. The conveyance of heavenly power to the soul calls for the same conditions —separation from things that hinder and distract and close union with God. There can be no strong Christian life without both insulation and contact.—Exchange.

Convinced

A learned professor was asked to determine scientifically whether or not alcohol was injurious to the system. He tried it on a kitten. The instinct of the animal rebelled against the experiment. The professor poured a little of the liquor, mixed with milk, down the kitten's throat each day. After ten days the kitten stopped playing. It stopped growing, it took no interest in keeping its fur clean like the other kittens, it lost all energy in getting after mice, it showed no dislike for dogs. It would neither work nor play, all energy and enterprise

were lost. It was just a little, dirty, drunken animal. I wonder why the professor made the experiment? He could have seen the same thing hanging around any saloon. Why degrade a perfectly good kitten?—Bull's Notes.

How About You?

There is a story of an old elder in a church of Scotland that he was sure to settle himself comfortably when the sermon began, and sleep all through the service unless a stranger occupied the pulpit. In the latter case he was observed to be wide awake. When questioned in regard to his peculiar habit, he explained that with his "own meenister the doctrine was sure to be sound, ye ken," but with anyone else it was necessary to stay awake and watch for heresies. Wide awake to watch for flaws, but not particularly interested in pure and simple worship is, alas, a style of church-going not confined to Scotland.—Exchange.

A Good Job

The other day a policeman arrested a suspicious-looking old woman. He saw her stoop and pick up something. He thought it was a pocketbook, and he watched her put it in her apron. Coming up, he asked: "Well, what is that you have in your apron?" The old woman replied: "I was just picking up some pieces of broken bottle; I thought the glass might cut the children's feet." You may know of a more angelic job than that of picking out of the path of the little ones bottles and everything else that would hurt them. I know of nothing bigger.

Magnets

We are magnets, whether we will it or not, and draw out that which is best or worst in those with whom we have to do according to that in ourselves which attracts it. We bring to the surface the most earnest thought, the happiest mood, the kindest judgments, or we call out envy, bitterness, and uncharitableness by our presence and our manner. We may not be consciously trying to do either, but something within us calls to the like within others.—Exchange.

Friendship

The friendship that keeps a ledger and is always balancing accounts is not friendship at all. The fear that one may give more to his brother than he receives from him, that must have every favor returned as though it were a loan, every gift, visit, invitation, even expression of affection, paid back in kind—that may be a pleasant business proposition, but it has no claim to be called friendship.—Foreword.

Stories

What are you going to do with your grain—grip it, like the Egyptian mummy which was discovered with the possibilities of a harvest clenched in its poor withered palm? Select some spot in the Sunday school or church or Association activities, or somewhere in God's world, and stay right by it until it blooms. For Christ's sake cultivate somewhere.

A hound started out to trail a stag; he crossed the trail of a fox and became side-tracked; a rabbit jumped up in front of him and he forgot all about the fox—it was the rabbit for him. When the hunter finally got up

to the hound he was barking at a hole in the ground—he had treed a field mouse. Many a man has started out on a royal career and compromised on a rat.—Clipping.

Skill

I am impressed with what can be done under a "master touch." There was an auction on, and among other things, an old, weather-beaten fiddle was put up. "How much for the fiddle?" the auctioneer cried. The bidding stopped at a few dollars, and it was about to be knocked down. Paganini walked in, took the instrument, tuned it—then, such playing! He made it laugh, and sob, and plead until every soul was stirred, and tears were flowing. The bidding was resumed—recklessly it jumped to hundreds—thousands. What changed that dingy-looking instrument to a priceless possession? A master's touch. Jesus is going to take poor battered humanity and tune it and get heavenly harmony out of it. He bid for it on the cross, and bought it.—Bull's Notes.

The Bible

A white man, traveling through a country where the natives had some years before been cannibals, found one of them reading a Bible. The traveler, himself an unbeliever, sneered at the occupation. "That will do you no good," he said. "It never did us any; we are giving it up." The islander stared at him in surprise. "If it does you no good in your own land it is surely of use to you here," he said, "for if it had not been for this book you would have been cooked and eaten before this." There are not a few scoffers at Christianity who forget

that their personal safety and their liberty of speech are the gift of that which they revile.

An Oriental Sherlock

A story from the daily press illustrating the automatic action of sin. A tourist in Egypt had his purse stolen one night. The Sheik guide said, "I will get it for you." Mark his shrewd steps—

He called the camp before him and asked who had the money. All denied having it.

Then he made them go alone and think solemnly for an hour. Same result of denial. Only the guilty man was getting more restless all the while.

He then had a mule placed in a tent and ordered each man in the company to go in there alone, close the flap and pull the mule's tail, telling them the mule would bray as the guilty man pulled. One by one they filed in and out—no sound from the mule.

"Now," said the Sheik, "let each man approach and put his palms on my cheeks. I will pick the thief."

They had not proceeded long before the old Sheik cried: "Behold the guilty man!" He was right, and the convicted man confessed. How did he know? Before they went in with the donkey the Sheik had daubed the donkey's tail with some aromatic oil. Every honest man pulled the tail and his hands were fragrant. The thief was afraid to touch the tail—his hands were different. Only a trembling hand—or a finger-print—that is enough. "Be sure your sin will find you out."—Bull's Notes.

A Legend

Around the Mosque of St. Sophia cling many legends connected with the old days before its capture. One,

recounted even by the Turks themselves, tells of two monumental candles, built into the apse of the mosque, which are supernaturally lighted on every high Christian festival. When they shall have burned down into their sockets the Moslem rule will be over, and the worship of the Christ will be heard within the old walls once more. There seems to be a strange faith in believer and unbeliever alike that the church dedicated to the Christian's Lord will eventually return to him.—Foreword.

Habit

There is a story of a smith of the Middle Ages, who was taken prisoner and confined in a dungeon. Because of the knowledge his craft had taught him he carefully examined the heavy links that bound him, expecting somewhere to find a flaw that would show a weak place which could soon be made to yield. But presently he dropped his hands hopelessly. Certain marks told him that the chain was of his own making, and it had always been his boast that one of his workmanship could not be broken. There are truly no chains so hard to break as those of our own forging, but they are not hopeless. The worst possible habits will yield to human resolution and strength from above.—Foreword.

Our Best Defense

The best protection against covetousness is contentment. Somewhere I read a fable. The dove complained to its maker that it had not been fairly dealt with. "Why have I not the gorgeous plumage of the peacock?" The maker said, "I will grant your desire on one condition." "Name your proposition," eagerly said the dove. "It is that you part with your gentleness and lovable qualities

which for so long have been the admiration of the world." The dove debated the matter—then declined. "No," he said, "I would not part with the gentle graces for all the rainbow plumage of the peacock."

Then why complain? This is divine philosophy in fable. Fill your heart so full of gratitude for the things you have that you will not covet the things you have not, but be *content.*—Bull's Notes.

Weakness

To be weak is to be miserable, and not infrequently it is to be wicked also, as far as results are concerned. All over the world, in legislative councils and mismanaged homes, weakness is working ruin to countless precious interests, and bringing about more sorrow and trouble than all the plottings of the resolutely evil. What is the use of seeing the right if one has not the courage to stand for it? What is the good of bemoaning the wrong, if one makes no efforts to stop it? There are times when weakness is a crime. It was the purpose of wickedness that brought Christ before the Roman judgment seat, but it was weakness, washing its hands and proclaiming Him innocent, that sent Him to the cross. And the names of the Sanhedrin are forgotten, but that of Pilate is branded forever.—Exchange.

The Frankenstein

The old story of the Frankenstein—a creature constructed by a medical student from bones in the dissecting room, and brought to life by electricity, which finally became the master and tyrant of its creator—is the story of many a carefully built up industry. Good and useful in its beginning, the business has become bigger than the

man and dominates him completely. Whoever is wearing out unnecessarily is surely allowing himself to rust out also. He has lost the sense of proportion.—Clipping.

The Tank

Matt. 15: 1-28. We are fairly told the necessity of keeping the heart clean, for it is a great reservoir, from which pipe lines run into homes and offices, and everywhere we go. When the stream that runs from my house goes out into the world I do not want the people to have to boil and filter the water before it is fit to use. The supply from some lives is full of germs. Turn on the tongue faucet from some tanks and the stream of talk is full of smallpox germs. The heart is pitted. Turn on the feet plug and the stream will head for a saloon. The heart has scarlet fever germs. If you don't believe it, look at the fellow's nose. No man who tanks up can keep a clean tank. Turn on the faucet of the fingers, and they begin to itch for the cards or the dice—the heart has the gambler's itch. The issues of life coming straight from the heart cannot be cured by polishing up the plug. Go back to the reservoir and ask Christ to cleanse it—now turn on all the streams of influence and they will be pure and refreshing. "Create in me a clean heart, O God!"—Bull's Notes.

Bible Oratorical Contest

A good way to help promote the study of the Bible and get the boys interested in its contents, is to arrange for a contest in which four or five contestants recite, or give as readings, selections from the Bible. If well done, it will prove most entertaining and many of the boys will be surprised that the Bible is such an interesting book.

A CHARACTER MONUMENT

Building a Monument

Camp Hall used a series of discussions * on such qualities as Obedience, Control, Honesty, Work, Cheerfulness, Love, Courage, Honor, Purity, Truthfulness, Decision,

*"Qualities that Win," by H. W. Gibson, State Boys' Work Secretary, Mass. and R. I.

etc., taking each as the topic for an entire day. The consideration of these qualities as necessary in the building of Christian manhood suggested the idea of building a monument as an object lesson in character building. The monument was built of stones and cement. Upon each stone was painted an essential quality and also a Bible text. The following program was used:

Doxology.
Introduction.
Address.
Placing of symbols and records.
Prayer.
Singing of "America."
Benediction.

This same idea was carried out at Camp Belknap by getting the boys to build a Rock Pulpit.

Bible Stories

"The Bible Hero Classics" may be used to advantage in camp. There are twenty books in the series as follows:

Abraham
Jacob
Joseph
Moses
Joshua
Samuel
Elijah-Elisha
Samson-Gideon
Ruth-Esther
Daniel
David, the Shepherd Boy.
David, the King
Solomon
Jesus, Matthew's Portrait
Jesus, Mark's Portrait
Jesus, Luke's Portrait
Jesus, John's Portrait
The Two Johns
Peter
Paul

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